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# ROSICRUCIAN FORUM



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for members of AMORC**

## *Where Alchemy Reigned*

The famed and beautiful Rosenberg Castle in Copenhagen, built by the renowned king, Christian IV. As a patron of the arts, he sponsored alchemical research in the subterranean recesses of this castle.

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# Greetings!



## WHY DOES MAN REJECT WISDOM?

*Dear Fratres and Sorores:*

The human race seems reluctant to live according to the bits of wisdom so painfully acquired through the centuries. There are reasons why the masses of mankind do not take advantage of this accumulated wisdom.

Knowledge is *experience*. It is acquired either intimately through personal contact with the vicissitudes of life or by the study of the experiences of others. For analogy, a certain food is salty. We learn this through *directly* tasting it or we accept it as a fact from the statement of another in whom we have confidence.

The wisdom of others which is proffered verbally or exists in books and other sources of learning usually is not sought after *unless* it is conceived as being of some advantage. The fact that there is reputed to be a profound source of wisdom available does not necessarily mean that the average person will seek it out or even accept it. He most likely predetermines in his own mind the value of such wisdom in relation to his immediate self. In other words, he evaluates it as to what *he believes* it may contribute to his personal satisfaction.

Each of us can think of numerous subjects, the knowledge of which and a familiarity with their particulars would not only broaden the human understanding but would perhaps also cause a greater appreciation of nature, rid one of superstitions, quicken the reason, and stimulate the imagination. But the sphere of personal interest of many individuals has not been related to such subjects, and that kind of knowledge or wisdom, therefore, has no attraction for them.

For example, the subject of philosophy has no appeal to multitudes of persons. Actually, it is not that what philosophy includes in its myriad of topics is without interest to such persons. It is hardly possible that the average intelligent person would not be interested in some phase of philosophy since it embraces all the inclinations and basic thoughts of mankind. However, those who do not in-

vestigate the wisdom of philosophy are not aware that its contents may and perhaps do include several topics of interest to them.

The same may be said of such subjects as psychology, metaphysics, and mysticism. They, too, touch upon the whole being of man, both his material and so-called immaterial selves. However, the man who is interested in sensuous activities and pleasures will look for only that which symbolizes them, that is, which suggests such possible gratification. If some source of wisdom does not in its title or in some of its characteristics suggest such physical pleasures, he most certainly will not investigate it.

Consequently, we can see that wisdom so-called is often denied or ignored by men either through their lack of interest in its content or because they are ignorant of the satisfaction and benefits which it might provide them.

Education, of course, with its academic pursuits, puts individuals in touch with a variety of knowledge with which they might otherwise never become acquainted or inquire into. But even when they have access to certain knowledge, it may not seem of benefit to them. They may not accept it because of their inclinations and personality.

For further example, we cannot expect everyone to pursue an extensive course of higher mathematics, such as differential calculus, for instance, even if it might become a means for them to better understand certain phenomena of nature. Certain individuals may prefer instead to apply their intelligence to therapeutics, that is, to the wisdom of health and the curing of disease.

The human *ego* must also be taken into consideration in this problem. History reveals events, the result of human thought and action. It discloses, therefore, the past strengths and weaknesses of man and the civilizations which he has created. A review of history discloses obvious mistakes in human judgment which resulted in calamitous events. History repeats itself only because human nature does so.

If men would search out in history corresponding conditions to circumstances of today and be guided by the past, much misery could be avoided. It is not always that men are ignorant of this parallelism in history, but rather that the human ego often assumes that it is superior in intelligence to human beings of the past and, therefore, can surmount successfully the same obstacles with little change in procedure. Sometimes they may be successful, but most times it would be preferable for men to adjust their activities so that there would be no need for a recurrence of certain causes and effects of the past. There is wisdom in history, but many refuse to recognize or abide by it.

To some extent, we have used here the words *knowledge* and *wisdom* as if they were synonymous. Actually, they are different. Wisdom consists of knowledge, but all knowledge or cognition is not necessarily wisdom. A man may have much learning, a great accumulation of facts, and yet not be wise. Wisdom is apodictical, that is, tested and *applied* knowledge. It is the skill, or rather judgment, that is born of experience as to the proper use of knowledge.

All knowledge does not stand the test of time. True wisdom does. It is sagacious in meeting circumstances and applying what is known in the right manner. Time proves or disproves decisions that men make. The knowledge that survives and continues to be applicable when called upon is *Wisdom*.—X

### Transition Is Inevitable

These comments are based upon a question incorporating the title. The question was asked, "Is transition inevitable?" I believe that one of the most profound impressions made upon my consciousness when I first associated with the Rosicrucian Order many years ago was an article written by the Emperor at that time, Dr. H. Spencer Lewis. This article, incidentally, has now been published for members in a booklet form

under the title *Absent Healing*. In the article, Dr. Lewis made the statement which is the title of this article, "Transition Is Inevitable."

Man reaches a point where the physical body no longer fulfills his needs or its purpose. The fact that man does not know when that time will arrive is unimportant. The fact is still an actuality. The body is of the material world, and all material has a limited existence. It is true that there are edifices that were constructed from material in ancient times and that still survive to some degree, but their end is definitely limited in time. Some material objects last longer than others, but none will last forever.

In the Infinite, or the Eternal, only those values which are not a part of the material world will endure. Eternity is the realm of the Cosmic, of the soul, of the immaterial, and it is in that area that life has its origin and its end. It is to that area that life must return in some form; therefore, if man is an evolving soul, as Rosicrucian philosophy conceives him to be, the material container in which he finds himself at this particular point of his incarnation is a limited one insofar as space and time are concerned. Space and time, of course, are material concepts, also, and restrict or limit the physical manifestation of man.

Man has contemplated transition or, as popularly known, death since he has been intelligent enough to think about it. The matter which comes to our attention today is that death is being considered differently than in many past periods of history. Those who live in this century realize that there have been many changes in man's thinking and living. We are, no doubt, in an era of change that is different from any that has ever existed in all man's history.

I want to point out that at all times in history man, of course, has thought that he has been faced with problems different from any he ever had before. The fact is that the

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difference today is not that he has more problems or more acute ones but that, because of the speed with which he has developed communication and transportation, his problems arrive in larger groups and more rapidly than they may have in the past. Man is, therefore, confronted with more decisions than at any time in the past.

The attitude toward the mystery of death is also a part of the change in man's thinking. Death, in a sense, is constantly receding because of the advances in therapeutics that have made it possible to conquer or at least control some of the diseases that were the essential causes of death even a generation ago. At the same time, the death rate by accidents is becoming more of a menace because of man's advancement in transportation. Regardless, the life span has increased. I can remember in my own lifetime when the life span on the average was only about forty years or less, and now it is substantially more.

Socially, the concept of death has also changed and, consequently, the rites associated with death and the mourning that used to be a part of the death ritual are becoming less and less emphasized. Unless an outstanding individual passes through transition, one does not find that the world is directly affected by transition as such.

All this adds up to the fact that man is coming more and more to adopt the point of view that death is just an unfortunate incident in the course of life. Carl Jung has stated this somewhat differently and believes that the traditional view of death should be considered "as the fulfillment of life's meaning and its goal in the truest sense instead of a mere meaningless cessation." In this sense, life has meaning, and death is a part of that life.

A half century ago, death was a more common companion than it is today and, therefore, it was considered more significant. I believe that man is in error by trying to play down, as it were, the importance of death. There is more and more a tendency to look at death rather facetiously, as is well illustrated in a popular motion picture of the present time, entitled *The Loved One*. While humorous in many respects, it makes a joke of death, which may or may not be conducive to good, sound, mental health.

When grief was freely expressed, it was an outlet for those who survived the death of one who was closely related or associated with them. Today, grief is looked upon more as something that should be hidden or covered up. We see very little of the old traditional practices of mourning. A person looks twice today if an individual wears a black arm band or a widow dresses exclusively in black. I am not saying that these outward expressions of grief were necessarily good, but I am saying that the emotional outlet of grief is natural and has a certain healing effect upon the individual. The individual who suffers most by the adjustment to the death of a loved one is the one who tries to hold in his feelings. The late Rabbi Liebman in his book *Peace of Mind* pointed out how essential it is to express grief by the normal emotional responses. In this way, grief, through expression, carries one over the transitional period which is so important to the adjustments necessary for the individual who has lost one whom he holds dear.

In other words, controlling our emotions can be carried to extremes, and I believe that all of us should adjust our thinking to the fact that when we are faced with the loss of a loved one, we are going to have an emotional experience which is a part of the process of adjustment. To inhibit, control, or keep sublimated those emotional responses can only lead to further difficulties insofar as our adjustment is concerned, and in some types of individuals can lead to a very difficult mental adjustment to the realities of living that must continue.

This, then, is the lesson for us to learn when we face the transition of others about us. But what is even more important is what is the attitude that we should have toward our own transition? First of all, we should acknowledge its inevitability. As we grow older, we reach the point where transition comes nearer, and we become keenly aware that it will take place. There is no doubt about it.

Today, when modern science strips immortality of its former importance in our thinking, it sometimes becomes difficult for the individual to grasp the fact that he is taught in science and even in some religions and philosophies that the immortality of the personality with which he has become familiar in this earth life may not be the

type of immortality which is ordained for man. We are very jealous of our individualities since we have become familiar with them here on this earth, and it is difficult for us to conceive of a time when that particular expression of self no longer will exist. Frankly, we do not know to what extent the personality survives, but, in accordance with our Rosicrucian philosophy, we are confident that the life force that causes us to be animate beings is a force of an immaterial nature that will continue to function in some other area and at some other time insofar as our concept of continuing time is concerned.

What is important now and what we should have learned from life to this point is that all life is important and that each moment takes care of itself in a sense. To live today as best we understand and as honestly as we can interpret the laws that function about us is the key to the next moment of living, whether that moment is still a part of our existence here in a physical universe or whether it is somewhere else. This is so well-expressed in the book *Unto Thee I Grant* that if we would carry with us in our minds the thought of the following quotation, I believe we would gain by it. "Opportunity does not perish with thee in death. Be honest here, thou shalt be wise hereafter."

These thoughts confirm the concept that I have tried to express. Live this moment, and future life, wherever and whatever its nature may be, will take care of itself. To be honest with ourselves today, to live a good life as well as we can honestly interpret it, will provide the foundation for wisdom in the future.—A

### Are Family Ties Maintained?

A soror from Belleville, Ontario, comments: "Many Rosicrucians seem to feel that the people they are associated with in this incarnation have been close associates in previous lives and will be again in the future. In any Rosicrucian literature which I have read, this idea has not been put forth. Are these members merely being romantic, or do you feel that this idea is correct? Your brother in this life may be your little girl next time, and so forth (for example)."

This aspect of reincarnation is seldom dealt with because of its implications that

family ties are part of a cosmic plan. From the cosmic viewpoint, each personality is on its separate path, growing and evolving without regard to material ties and standards. Its evolutionary path may take it through all kinds of earthly environments and through all sorts of family relationships. One of the strongest principles of the doctrine of reincarnation is that the personality is *freed* periodically from a particular set of circumstances, freed so that it can start out anew with lessons learned in past incarnations. To be obliged always to return to similar circumstances is not consistent with the principle of rebirth. Rather, it ties a broad cosmic event to the limitations of an earthly, mundane frame of reference.

Each individual must learn to think of himself as a kindred personality, not only to an earthly family, but also to the whole family of personalities that issue from the Cosmic. This is the Cosmic Consciousness toward which man is growing—a consciousness of the greater unit of Being—a consciousness expanding beyond the limitations of the objective plane.

For this reason, there is a de-emphasis of personal ties in Rosicrucian writings on the subject of reincarnation. We do not feel that the subject should be sought out and studied with that end in view. We want the doctrine of reincarnation to mean more than that to the reader. We wish to emphasize its relationship to personal growth and development. We want people to see in it a rational concept of immortality that ties the individual to the Cosmic over a long period of time.

This is not to say that there can be no association between worldly ties and a personality's path of evolution, but this is only a secondary consideration.

The religions of man lay great emphasis on the continuation of family ties after transition, or death. This is a carry-over from the great emphasis that the ancients placed on the continuation of man's whole earthly environment, not to mention his family ties. Today man looks with disapproval on the rites and practices of his ancient forebears; but, in effect, his concept of life after death still carries many of the same ingredients.

What are the true possibilities of continued family ties from one incarnation to the next? We may better understand this

pattern by reviewing the rules that govern the incarnation of a soul personality. In the process of incarnating, a soul personality is drawn to a particular physical vehicle by the natural attraction that exists between the two. It seeks out a corresponding body in which it can best continue its pattern of development. This is not left to chance or contemplation. The correspondence arises out of the natural potential for attraction which each has to the other.

We can compare this search for a correspondent to the search of one atom for other atoms that will correspond to its needs or attraction potential. In chemistry, this attraction potential is called *valence*. An oxygen atom, for example, has a *valence* of -2. That is, its outer circle of electrons, or electrical charges, is missing two electrons in order to complete a circle. The hydrogen atom, for example, has a *valence* of +1. It has only one electron circling its nucleus and will seek out atoms with missing electrons in order to combine and thus make complete circles. Thus, we very often find two hydrogen atoms, each with a *valence* of +1, combining with an oxygen atom with a *valence* of -2. Together, they form a hydrogen-oxygen compound called *water*.

By greatly exaggerating the action of atoms or, rather, by compounding it into the complex constitution of a human body or the soul personality's aura, we can visualize these larger units as having *valences* also—electromagnetic fields which are drawn to each other through their natural propensity to achieve balance. Thus, a soul personality is unerringly drawn to that body, to that family, to that situation which will fill its immediate needs for growth and human expression.

To carry this phenomenon one step further, it is safe to assume that the family, the situation, and the environment are evolving, too. This includes the human environment as well—the people and family into which a person is born. All things being equal, the rate of development in each of these units is approximately the same. Thus, it would seem that there would be a tendency for those units to recombine incarnation after incarnation. This would be most true in those situations where the most cohesive family and community patterns existed. Personalities that break with family and com-

munity ties would probably sustain that break through incarnations.

Those who are most concerned about the break in family ties, who are close and strongly attracted to each other, are probably the ones most likely to continue these ties through incarnations.

There is no other rule governing the association of personalities from one incarnation to another except that of need, or correspondence, as determined by the nature and state of the individual aura.—B.

### Universal Ethics

The prevalent and widespread corruption in government and in society generally is reminiscent of similar conditions in past centuries. It has reached such alarming proportions that it has been suggested that a code of ethics be adopted for intragovernmental relations in the United States. The purpose of a code of ethics is to equalize the evaluation of certain human conduct. It does not intend to restrict initiative and the exercise of individual intelligence. It proposes to show that particular activities cannot be permitted when their effects, though advantageous to one man or a group of men, may be harmful to others.

There is a distinction between an ethical provision and a legal prohibition. The state may establish a law which declares it illegal for certain acts to be performed. It is, of course, assumed in a democracy that such a law was enacted for the benefit of society. However, in the strictest sense many laws do not have a foundation on ethical principles. They may, for example, be enacted for economic, political, or hygienic reasons. A primary principle of ethics is that the conduct of an individual be such that he does not take unfair advantage of others. Philosophically, the effect of an ethical code is to so govern human conduct that individuals are given equal opportunity to exercise and to preserve their rights and powers. Perhaps a simple summation of the practical aspects of ethics is to refer to it as an attempt at *justice* in human relations.

Commonly, ethics is thought of as being quite independent of *morals*. The latter are the guiding principles by which a human being seeks to conform to a spiritual idealism. Morals are either inherited as a religious

doctrine or they arise from one's personal interpretation of what is spiritually proper in his behavior. In morality, the individual holds his judge to be a god or a divine principle. His whole moral structure is predicated on satisfying what he conceives to be the divine principle as he experiences it. He has a sense of *righteousness* in so conforming, whether other men accept his conduct or not.

Generally speaking and as a distinction from morals, in practice at least, men are inclined to look upon ethics as a kind of working agreement to their mutual advantage. They think of the fulfillment of an ethical code as being one of *expediency* rather than as an obligation to some superior or spiritual power. If one looks upon ethics from this point of view, he may be inclined to violate its code if he can do so without exposing himself to any religious censure or fear of divine penalty. Conversely, however, one will avoid intentionally violating a *personal* moral principle, even if it is to his material gain. The psychological reason for this is that a sense of guilt mitigates all satisfaction that we derive from the gain, provided, of course, that the moral impetus is strong enough. It must be apparent, then, that for a code of ethics to be successful, that is, voluntarily adhered to by an individual, it should have a relation to his moral standards.

It is a common complaint today that there is a decline of morality. This being so, how is a code of ethics to be established upon morality and yet be effective? It is first necessary to realize that there will always be a considerable portion of any society that will manifest a deficiency of the moral sense. There are many persons incapable of an abstract idealism which transcends personal objective gratification. The satisfactions of such persons are sensual. Good to them is only an appeasement of physical desires, a satisfaction of the appetites, love of possessions, and the like. The self of this type of person is very limited. There is no extension of the emotions and sentiments to include compassion and the welfare of others. The morally deficient are unable to realize the satisfaction of an ideal which may be termed humanitarian. They do not set up ends which are related in any way to psychic and emotional feelings of a high order and which, when attained, bring a subjective pleasure. It is necessary, then, to determine the most

*general moral qualities* of a society and to formulate a system of ethics from them.

What are the general moral qualities of a society? What society is to be taken as a standard for selection? When asked to express his moral convictions, the average person is likely to quote exegetical references or the edicts of a religious creed with which he is familiar. Unless he has personally experienced the psychic and emotional feeling that accompanies the moral edicts, such are not part of his moral being. The true moral creed is one that has its counterpart in the immanent impulse of the individual *to do good*. The creed is but an objectification of the moral or spiritual inclination. It is a subjective urge which finds its ideal in some religious principle. These subjective urges, usually referred to as moral impulses, we may presume to be universally innate in man. It is obvious, however, that the morals of society are not universal. This is evidence that the different morals which men express or avow are but interpretations of their innate urges. The objectification of the moral impulse, its expression, is dependent upon (a) the intelligence and education of the individual and (b) the customs and conventions of society.

The needs and relations of a primitive society are quite different from those of a modern complex civilization. The relations between members of a primitive society are far simpler than those of a highly organized state. In the primitive society there would be fewer incidents or activities that would be offensive to the innate subjective moral impulse. Because of the needs of a simple society, men would be far more inclined to accept certain relationships as necessary and beneficial to their welfare and thus not construe them as immoral. When men are not able to conceive an alternative in human conduct and when such seems absolutely essential to them, its performance does not cause any sense of guilt. For example, polygamy and polyandry are not considered taboo in many primitive societies where there is a shortage of one sex or the other. The killing of the aged and incurable has often in the past been consistent with the social moral sense where it had become a customary economic necessity. Therefore, the needs and customs of society have always been an important factor in the development of its

morals. The individual is likely to believe that his moral principles are solely and divinely conceived or inspired. He does not realize that the slowly evolved conventions of his society have often formed a mould for those psychic and emotional urges to which he refers as his conscience and his moral self.

From the foregoing, it is patent that, if we are to look to the moral codes of different societies and religious sects as the basis for the development of universal ethics, we will only be confused. It is necessary to resort *directly* to the cause of morals, to their subjective or psychic motivation.

All men recognize a transcendental power of some kind. They are conscious of their own human limitations and know that man is not self-sufficient. This transcendental or supreme power is conceived either as being *natural*, as the mechanistic forces of nature, or as *supernatural*, namely, a god or a divine intelligence. In either instance, it appears as neither expedient nor proper for the individual to participate in any activities which he considers offensive to the recognized supreme power. Instinctively, man feels a dependence on a power which exceeds his own abilities. Not being thoroughly familiar with the nature of this power, he is disinclined to offend it, partly because of fear of retribution and partly because of a respect for its majesty. As a result, there is an almost unconscious proscription of any practices which attack any generally accepted nonhuman authority.

Most men, therefore, would understand and appreciate the need of a basic rule of ethics which would prohibit conduct offensive to the conceived inanimate and exalted authority, whether it be God or nature.

The instinct of preservation which motivates the individual toward various kinds of personal security is likewise an excellent ground for the establishment of ethical provisions. Any conduct which would jeopardize the physical or mental well-being of another could readily be recognized as detrimental. Even though the individual is not directly concerned, he will support the principle of personal security, for he realizes that he may need to invoke it sometime in his own behalf. It may seem that this principle has no moral connotations according to the way we defined morals previously. The fact is that all men who, for example, recog-

nize a divine omnipotence are of the belief that such a power has conferred certain *inalienable rights* upon them. One such right is their personal security or well-being.

This inalienable security is not limited to an attack on, or a violation of, the person. It is also extended to all that the enlarged self of the individual includes. Thus, it includes one's family and property, for these we feel are a part of our self-interests. As a consequence, whenever conduct potentially jeopardizes the security of another's property or vested interest, it is construed as a violation of the inalienable right of security. Any rule of ethics which seeks to prevent such conduct is *psychologically satisfying*. Thus, for example, a rule of ethics not permitting one to take unfair advantage of another in a business transaction whereby a loss of property would be incurred is related to an underlying *subjective motive*.

Misrepresentation, violation of promise, perfidy, intimidation—all of these are in substance unethical in human conduct because they violate moral precepts. Misrepresentation, or untruth, is unethical because it destroys necessary faith in human relations. For a meeting of minds and cooperation between individuals, a common ground must be established. An untruth is an *unreality*. One mind is thus laboring under an illusion. To permit untruth would obstruct all human relations unless each person were able to reduce all matters under consideration to their factual elements. Since such is not always possible, society, therefore, would be frustrated.

Intimidation strikes directly at the moral principle of the right of self-assertion or freedom of expression, which men consider a divine prerogative. Experiencing the intimidation of others arouses the sense of justice within persons; this is the feeling which one has for his own immediate security and which is emotionally or *sympathetically* extended to another under like circumstances.

Basic moral codes, or the *virtues*, have all been engendered by subjective impulses, by that which men have found offensive to their sentiments and moral idealism. Men have made human relations, insofar as virtues are concerned, conform to their instinctive desires. However, where any desire conflicts with the collective good of society, man's better judgment tells him it is essential to



subjugate it. Man realizes that society is necessary to individual welfare. Therefore, no primitive urge is condoned which will destroy this society. The Decalogue in the Old Testament and similar moral codes in other religious works are clearly fashioned from man's realization of the need of *self-discipline*. It also constitutes an effort to regulate his conduct in conformity with his inherent sympathetic feeling toward his group or kind. These inclinations of *self-love* which he has to extend to others man conceives to be of divine or moral origin.

A system of ethics must fail, therefore, unless it is definitely related to these innate moral impulses. If only the basic subjective urges are considered in the formation of such a code, the ethics will not conflict with the different social customs. The uniformity of the code could be more easily established. As it is now, ethics is mainly an arbitrary system of conduct decided upon by various groups of individuals. In other words, objectives are first determined by the group. Then it is agreed that certain conduct is either wrong or right in attempting to realize such objectives. The right conduct of any code of ethics must be related to basic *moral principles* or there is no personal emotional response upon the part of the individuals pledged to support it.

*Ethics is a system of rules.* Behind the rules must be the motivating *spirit* of the moral or spiritual nature of man.—X

### The Rosicrucian Type

A frater has written concerning some literature he read claiming that individuals who become interested in self-improvement, metaphysics, occultism, or what used to be called New Thought are not entirely normal. According to this literature, only those who are misfits or are poorly adjusted to their environment and to the demands that life makes upon them are seekers of information through these channels. He asks us to comment on this statement and to answer the question whether Rosicrucians are normal human beings; or, rather, whether normal, well-adjusted human beings are attracted to the Rosicrucian Order and to types of study which to some extent parallel the Rosicrucian teachings.

The observation read by the frater is probably the superficial viewpoint of someone who is aware of the fact that sometimes individuals who may appear to deviate slightly from normal are attracted to ideas which may be exaggerated or which have little basis in fact or on the basis of proof.

There are organizations and groups which appeal to the fantastic and which attract attention by making claims that cannot be substantiated and are far beyond the credibility of an intelligent, reasonably normal human being. The sensationalism of so-called cults and groups which attract notoriety and newspaper attention are well-known in many parts of the world.

In the many years that this organization has functioned in the Western world, it has witnessed hundreds of such groups come to the attention of the public and disappear. There flash through my mind books, pamphlets, newspaper stories, and various presentations of groups that within the last twenty-five or thirty years were notoriously existent for a short period of time and then disappeared altogether. Less than ten years ago, a book that was sensationally based upon a rather erroneous concept of the theory of reincarnation attracted much attention, but it has not been particularly noticeable recently. In other words, if a group is formed simply to attract attention or to gain a following through extravagant and sensational claims, then those who are probably less than stable may be a part of those who are its followers.

Another matter to consider in connection with the frater's comments is just how a *normal individual* is to be defined. Psychologists and educators have not been able to agree as to what exactly constitutes a normal individual. In the broadest sense of the word, a normal individual is an average individual. Therefore, if we take the norm to be that of the average, anyone who deviates from this normal point, or from the average, would be abnormal. This would include such geniuses as the late Thomas Edison, Albert Einstein, most of the leading scientists today, as well as theologians, educators, psychologists, philosophers, artists, musicians, and anyone else whose behavior, understanding, achievements, and accomplishments are different from the norm. Those

who are below the level of the norm also would be in such a classification.

If we answer the question directly as to whether people who are different from the normal associate with the Rosicrucian Order, I believe that the answer would be in the affirmative. Individuals differ in their aims, purposes, backgrounds, heredity, and environmental training and experience. Consequently, it is difficult to pick out exactly what is the normal; and, in fact, very few of us would care to be identified as a so-called "average man." The picture of the average man is of a rather dull individual who does not very often think for himself, does nothing to make himself stand out from the crowd, lets his environment dominate him, accepts other people's opinions, and, in fact, lives a life more or less according to accepted norms or standards and uses no imagination of his own. The popular concept of someone who deviates from the normal is, of course, a fanatic. This is also a difficult term to define, but a fanatic does differ from a near-normal individual in that he usually permits fixed ideas or even obsessions to dominate his judgment.

If we are to classify the types of individuals who are interested in the Rosicrucian Order and become members, we have to use the plural *types* rather than the one word *type*. There is no Rosicrucian type in the sense of one type of individual being of a certain character, intelligence, environment, race, creed, nationality, or sex; nor is there any other determinant factor to differentiate the individual who becomes a Rosicrucian.

The Rosicrucian of today is more apt to be from a cross-section of the country or social status in which he lives. In a Rosicrucian Convention, for example, there will be a good cross-section of the area covered by the Convention. There will be humble people and people of advanced status socially, economically, or otherwise. There will be teachers and educators, as well as workers in the mechanical and other fields that are essential to a modern civilization. But if we analyze all these individuals, including ourselves, we shall find that three factors make up the types of those who seek association with the Order to study its teachings.

The motivating purpose of affiliating with the organization or becoming interested in

it is the key indicator of these types. The first is those who express curiosity. Curiosity, to a certain degree, is a valuable trait, and we want members who affiliate with the organization to be curious as to what it can do. However, we do not want members who come in only because of curiosity. The curious are individuals to whom anything that is new to them or not completely understood is a challenge. They want to join the organization simply because it is something different in their experience, and they join merely to find out what it is.

One reason why the Neophyte degrees are provided in our teachings is to meet the needs of these curiosity seekers. In the three Neophyte degrees, we find, in a sense, a presentation of the Rosicrucian philosophy in miniature, or in brief. The individual going through the Neophyte degrees will gain a basic idea of the Rosicrucian philosophy and, if his interest is sufficient, he will continue in order to gain more knowledge and experience, as well as to expand the elementary principles which are presented in these teachings. Therefore, the Neophyte degrees serve to eliminate the curiosity seeker. The one who affiliates with the organization purely out of curiosity and for no other purpose will tire before the Neophyte degrees are completed.

The average person of the curious type is not a particularly stable individual insofar as committing himself to a continued course of study such as the Rosicrucian teachings. He will tire, or he will be attracted again because of his curiosity to some other activity, which may be similar or different, and, for the time being, he will lose interest in any organization which attracted his curiosity only temporarily.

The second type is the escapist. He is trying to escape the problems of his life, his environment, and the demands that life has made upon him. He is seeking a way to solve his problems through means other than his own efforts. Such an individual may be having considerable difficulty with problems of health, finance, family, or some other critical adjustment in his life. He has probably tried various ways to solve these problems. He may have sought advice through various channels, including social welfare organizations, churches, psychologists, and any other type of group or indi-

vidual that offers direction and help to others. This individual may finally take the step of turning over his problems to something or someone else, and he is led to believe—possibly through his own imagination to some degree—that the teachings of the Rosicrucian Order will relieve him of these responsibilities and problems.

This person differs from the curiosity seeker in that he has possibly a selfish motive for affiliating with the organization; but, at the same time, he has a motive deeper than mere curiosity. Instead of discouraging him, the Neophyte degrees may cause the concept with which he entered the organization to be enlarged upon and grow into a true desire to go ahead with the teachings. I am confident that many who have joined the organization to escape the pressures of their environment, hoping to escape the necessity of reaching solutions to different problems, have found in the Rosicrucian teachings the means of dealing with their environment, and they have gone on to become good members and well-adjusted individuals.

In other words, the escapist is the individual who is trying to escape pressures that have been brought upon him; but when properly directed, he will use knowledge and instruction to deal with his environment. This type of person is welcome. He is needed because he shows that the organization can be practically and effectively used as a means of directing an individual's problems toward a solution.

The third type is the student. He is interested in evolvment. He joins the organization in order to obtain the maximum use of the innate abilities and attributes that were ordained to be used. He may have given considerable thought to various schools of study and has probably done much investigation in philosophy, religion, metaphysics, New Thought, and other subject matter. He joins with a desire to learn and to apply his learning to his own life. He will become an ideal member of the organization; but, probably, he is among the minority who join.

Most persons have to be prodded somewhat. They are brought into association with a type of study such as the Rosicrucians offer because they feel a lack within themselves. Of course, the one who joins the

organization to evolve also realizes that there is something missing in his life, and he is going to search for it. This is a true student, and he becomes a true Rosicrucian whether or not there are introductory degrees of study.

In the end, the escapist and the one seeking evolvment can become equally advanced and accomplished; but of these three types, those who are aware of their shortcomings and seek to develop their innate abilities are the ones who have determined from the very beginning to look toward psychic and mental evolvment.

We might say in summary that all types who affiliate with the organization realize a lack of something. They realize their incompleteness and that they may or may not be considered normal from the standpoint of the society of which they are a part. However, they realize that regardless of what they are or where they may be in their own evolvment, every human being has a spark of life within him that can be evolved toward a purposeful end. Those who come seeking to move toward that end are seeking an eventual perfection, and until they reach such a degree of evolvment, they are aware that they must deal with their imperfections and with their limitations. Only by learning of his true relationship with the Cosmic and the Divine is one able to overcome the limitations of his own being.—A

### Attending A Church

Because Rosicrucian work often touches those areas of study involved in religious disciplines, it is common for members to ask us questions relating to their particular faith. Many, however, feel that their Rosicrucian work substitutes for a religious affiliation. Others wonder whether or not they can be loyal to both. Many ask outright if they should or should not go to church.

It really is not our place to advise on the correctness or incorrectness of this activity on the part of our members. Whether or not they go to church is principally their concern. We realize that a religious attitude, or faith, can be nurtured and cultivated apart from a church. Morals and ethics can be taught in a frame of reference other than a church. Certainly, an inquiry into the true

nature of Being can be held apart from the church. In fact, such an inquiry is hardly compatible with the purposes of a church.

Churches serve the purpose of preserving a prescribed faith and dogma. This faith and dogma were evolved out of original mystical principles that were later amended by the personal experiences of a man and woman who termed themselves "messengers," "prophets," or simply "servants of the Lord." From these experiences, they formulated a set of rules that are intended to govern the behavior of their adherents in every phase of their lives.

These rules are unequivocally based upon the interpretation of the "messenger." They may or may not be valid. They are usually the source of the controversy and conflict that periodically flares up in religious circles. They are likewise the reason for people's "quitting the faith" or "switching faiths."

It is not on mystical principles that people disagree, for mystical principles are facts of existence that are common to all observers. Like natural laws, they are the basis on which man determines his behavior each moment of his life.

Since churches and religious sects exist to preserve a doctrine of faith based on revelation, the question of whether a Rosicrucian member should support a church depends on whether he agrees with that particular set of rules and interpretations of mystical principles. Many members of AMORC are members of churches when they apply for membership, and in many cases they do not find their new affiliation incompatible with their church connections. The good that exists in religious principles is also to be found in AMORC, and on this common ground they find fulfillment in both.

If a person is in conflict with the dogma and the practices of a church but believes in the mystical principles on which his faith is founded, he will still be able to find both affiliations compatible since AMORC requires no adherence to a dogma, a dogma which might have conflicted with that of the church.

In this line of questioning, it must always be remembered what AMORC's aims and objectives are. Then the question of affiliation with churches or other groups resolves

itself accordingly. We espouse free inquiry into the nature of Being. We encourage people to think for themselves. We ask our members to explore the elements of their existence. *We ask them to question.* And while they are in the process of doing all this, we are offering for their inspection and judgment the many thoughts and works of man—the mystics, the philosophers, the scientists, the artists, the prophets, and the followers of all these.

Furthermore, while the member is developing his mental and physical faculties, he is adding a powerful ally in his search for truth—intuition—that special sense that enables him to perceive beyond the covers of the books he reads and beyond the words he hears. Intuition, a *personal* attunement with the Infinite, gives him a source of knowing right from wrong that is equal to the inspired minds that preceded him.

The Rosicrucian Order is teaching its members to discover and utilize their latent faculties. It provides its members with materials of every sort, but it asks that they make their own judgments. We know that good and evil are relative concepts. What is good for one may not be good for another, or what is good for one today may not be good for him tomorrow. Each situation, each act, must be judged in relation to all the factors involved.

The function of society is not to make a judgment for its members, but to enable them to make that judgment themselves.—B

### Is Evil An Actuality?

A Frater in England, addressing our Forum, states: "It is sometimes said that evil is merely the absence of good in the sense that darkness is the absence of light. But it would appear from statements in certain Rosicrucian literature that evil is more than the mere absence of good, that it is a definite force that consciously and deliberately works in opposition to Light, Life, and Love."

To arrive at a conception of evil, one first must have a *positive* good. In other words, what is evil must be the contra state of that which is conceived as good. There are really no universal goods, that is, systems of behavior, moral or ethical, which all mankind accepts alike. Consequently, there are few, if any, acts which are universally accepted as

evil. Even murder is not condemned by every society. Among some primitive societies, the sacrifice of human life is an accepted rite; whereas elsewhere it is condemned as murder.

Mystically and, we might also say, psychologically, it is not the act itself which is evil but the motive behind it. The only positive evil—or that which we could so designate—is an act which deliberately intends to violate what is accepted as good. For analogy, one who does that which society holds to be the opposite of good is socially and perhaps legally performing an evil act. However, if it is done because the individual conceives it to be right, if it is done in ignorance, or if it is done for its own intrinsic value rather than merely to destroy a good, it is not a positive evil. For further analogy, prevarication, or lying, is considered morally and ethically evil in almost every society. However, an individual may make a false statement deliberately because he believes that it is best to do so under certain circumstances. He does not prevaricate with the intention of executing evil.

However, were one to deliberately and, we may say, with a satanic delight seek to malign or destroy that which other men hold to be good, that, then, is the nearest act to what may be called a positive evil. In nature, there are no inherent malevolent forces. Conversely, also, there are none which are benevolent. In other words, nature has no such values. They are only human determinatives in relation to the effects of nature's phenomena upon man. A force in nature at one time may render one set of conditions that may be considered beneficial and at another time just the opposite. Rain, for example, can bring relief from drought, but it can also produce floods. It is man who attaches value to the particular effects.

There are and have been men and institutions that have deliberately set themselves to the proposition of tearing down those standards and principles which others have established as good. These malicious men and institutions know that others will consider what they do to be evil. They are not usually acting in such a manner only because what they do will be adjudged evil. Actually, they are acting in accordance with what, in a perverted sense, they think to be to their own personal good.

There is a large religious monastic Order that is powerful and ruthless. It professes to be Christian and to be acting for Christianity. Throughout history, it has deliberately taken part in the undermining of governments, striking at religious freedom, opposing other faiths, politically harassing public school systems, and performing a myriad of other similar antisocial acts. It has resorted to intrigue, deception, mendacious statements, and the violation of many accepted moral and ethical standards. At times in past history, it has been banished from nations. However, its premise in doing these things is that all of its acts are justified in attaining its *Summum Bonum*, that is, the supremacy of the faith it is pledged to support.

Such institutions and individuals are *evil* and *dark forces* only in contrast to what the majority of intelligent and circumspect men hold to be the good. A conception of good which requires the obliteration of all that other men hold to be good is, we repeat, the nearest thing to being intrinsically a positive evil. Since, philosophically, there is no absolute universal good as an innate idea in the minds of all men, then all men have a right to any personal conception of good which will not destroy the mutual welfare and well-being of mankind. But, to have as an objective or ideal that which prevents other humans their moral expression is fundamentally *evil*. An ideal or objective has a positive, that is, an actual evil content if it tends to destroy that positive opposite held by all the rest of mankind who strive to fulfill a personal sense of righteousness.

There are definitely those who deliberately intend to destroy or negate that which is conceived to be Light, Life, and Love by other men. Such persons are basically evil in purpose. The content of good and evil are, of course, within the human consciousness. Man may, and often does, use the *neutral* forces of nature to serve such ends as may be adjudged evil. There are not, however, any supernatural evil forces which, like beasts of prey, seek to destroy and figuratively to devour mankind. Such an idea is superstitious and primitive.

The conception of the personalization of good and evil go far back into antiquity. The ancient Zoroastrian faith, founded centuries before Judaism and Christianity, apotheosized good and evil. In other words,

*Ormazd* was the good principle and represented *light*. Ormazd was opposed by *Ahriman*, the principle of *darkness* and evil. This doctrine eventually evolved into an imagined conflict between the gods of light and darkness for the possession of men's souls.

This dualistic system was elaborated upon by the Manichaeans and, finally, came to influence the ancient Judaic doctrines, resulting in evil personalized in Satan and the good principle in Jehovah.—X

### The Element of Doubt

Someone has asked why it is that we speak of the Rosicrucian in the Neophyte degrees as a walking question mark. It is certainly true that the ideal Rosicrucian should always question all events and circumstances of his existence and environment. This inquiring attitude is an extension of the human instinct of curiosity. It is the means by which man is aided in his accumulation of knowledge and experience. If he had no sense of curiosity and no motivation for questioning the events and circumstances of his environment, then life would be very dull and he would have little incentive to be more than a vegetative type of animal rather than the highest form of animal life, which motivates itself and attempts to accommodate itself to environment.

Man is a living soul in a physical environment, and the only way that he can gain by the experience of this combination is to the extent that he is able to adjust himself to the circumstances that are a part of his physical environment and a part of his inner self, or soul.

There are many individuals who have reported to me that they wished they had become members of the Rosicrucian Order months or years before they did. I read a letter only recently from an elderly soror who lamented the fact that she had not become a member at least thirty or forty years sooner. She further lamented that many years ago she learned of the Rosicrucian Order and had an opportunity to affiliate, but at the time she doubted the advantages that might come from such affiliation.

The element of doubt that enters into one's consideration of anything that is new or different can sometimes be an aid, but at other times it can be a stumbling block to

evolution and progress. By all means, man should live by the judicious use of caution. There are many pitfalls in life and in experience. The more complicated human society becomes, the more pronounced such pitfalls become. There are those who would purposely deprive us of our rights and property if there were no laws and regulations to impede them. There are events in nature that interfere with the smooth-running of our lives. As long as we are living, sentient beings, we are constantly faced with the necessity of making decisions. Throughout our daily existence, we are forced over and over again to make choices, to select between alternatives, and to decide which alternative, process, or step to follow.

Now, it is good judgment when we are faced with something new, when a decision is to be based upon a new presentation, to exercise caution so that we will not be harmed, either through actual physical injury or illness, by being deprived of our money or other property, or even by being deprived of our self-respect for having made a stupid error. But while caution is a most important trait to be developed by each of us and we should approach a new situation with an element of doubt, we should, at the same time, learn how to judge circumstances so that we do not pass by opportunities that will give us help, pleasure, or other benefits.

In other words, the individual who learns of the Rosicrucians, for example, and does not affiliate because of doubt, because he has heard of other organizations that possibly were not all that they represented themselves to be, or because in some way he was not able to carry out the conditions of membership which were offered, should not make a decision purely on the basis of hearsay or upon his experience with other groups. An investigation should be made specifically of the circumstances at hand. If that person does not join the Rosicrucian Order because he has heard that there are other organizations that are not legitimate or because he has heard that somebody joined another organization and did not gain from it, then he is simply acting without knowledge and judgment and only upon hearsay and rumor.

Every circumstance should be judged on its own merits. When we have decisions to make in life, it is not enough that we ask our neighbors and friends or listen to the

gossip of those about us as to the advantage or validity of the choice that we are considering. We should go to the sources that provide us with knowledge, that will give us the facts. It is agreed that we should always use caution, but our eventual judgment should be based upon the facts of the matter and not merely upon our feeling toward the decision that we are to make.

Many of us are unhappy today because of our decisions of yesterday. It is pathetic to realize that we are missing out on what would be an enjoyable and profitable experience simply because we were wrong in our decision when we had the choice. If we reflect upon and honestly analyze the decisions which we have made that proved to be in error, we shall find that practically all these decisions were made without adequate means of arriving at a fair judgment. We usually made erroneous decisions because of our fear to face the facts or our failure to secure all the facts.

Do not rely upon the judgments of other people alone, but secure all the information possible in order to base your decisions upon as many facts as can be accumulated. Then if your judgment is wrong, at least you have made it honestly. You have only yourself to blame. You have investigated to the best of your ability. Furthermore, you have increased your ability to investigate and accumulate facts upon which to make decisions. That in itself is important because, as you develop the ability through experience to make decisions, you will become better equipped to analyze any new situations with which you are faced. You will, therefore, be better able to make future decisions that will be more accurate than some that you made in the past.—A

### A Soul's Journey

Here, abbreviated, is the report of a member in Zaria, Nigeria. After an initiation ceremony, he sensed that something ("call it my dual self") pulled out of his material body and was making rapidly toward the clouds. He realized that his material body was still lying on the couch. During this wonderful experience, he could not tell how far he had traveled, comparatively speaking. One thing which came to his mind was that he was approaching the Cosmic Mind. After

a moment, two personalities seemed to swoop down and forcefully bade him to "turn back!" In a hurry, then, he seemed to turn back and rush to the couch to join his body once again. He asks: "Could the two personalities who turned me back be the 'Keepers of the Gates of Death'?"

On the following Thursday, this member had a clairaudient experience which also told him, "Go back! Go!" He asks: "Has the latter experience any relationship with the former? If I had not been forced to return by these two personalities, what could have happened to me? Would this have meant death actually?"

What we must first understand is that, in psychic journeys of this kind, neither the soul nor the personality travels through space or goes anywhere in the ordinary sense of the term. The consciousness of the individual simply extends itself and increases its area of awareness. As the consciousness expands, it is natural for him to believe that he is actually traveling in time and space. This, however, is an erroneous interpretation of the facts. What is actually happening is that the consciousness is aware of more of the vibratory essence of Being. This vibratory essence is always present, but ordinarily it is not perceived by the objective sense faculties. Such an expansion of consciousness is one of the purposes of initiation. The experiences one has during such a period are usually related to his immediate or future welfare. They are often advice and are sometimes realized as audio-impressions, sometimes as visual symbols, and sometimes as stimulations of other sense organs such as feeling or smelling.

The distinct impression that this frater received was to go back. The fact that the impression was received on two or more occasions indicates that it relates to something definite in his life. Exactly what the command was referring to is not for us to say; but it undoubtedly referred to some activity in the frater's life and was an admonishment to retrench, to think twice, or to reverse himself on some decision he had made. Just what that would be, the frater himself would know best since he had probably made a move of some kind shortly before of which he had had doubts.

His failure to heed this impression may have resulted in some dire consequence—

possibly transition—as indicated by the nature of the symbolism in his experience.

The images of our dreams and psychic experiences are most often symbolic and should not be taken literally. In some instances, psychic experiences *are* literal; that is, the images exactly match a real experience which we have had or will have. The difference is usually obvious. Experiences that come to us through symbols have no apparent meaning. The meaning has to be searched out. Experiences that come to us through exact images need no interpretation.—B

### Value of Confession

A frater, addressing our Forum, states, “I would like to know something more about the subject of confession in relation to religious practice. I know this subject has been previously discussed by this Forum. I am particularly interested in the basic principles of confession, why it has been made a part of religious systems. Confession seems even more significant today in light of the fact that psychoanalysis uses what certainly is a method of it.”

Confession can be either oral or written. It can be a brief spontaneous recital or an elaborate analytical declaration made to a single individual or to a group; or it can constitute a general avowal not particularly directed toward any human. Why does the individual voluntarily confess? What is the motive behind it? A confession is prompted by a psychological aggravation, the result of a mental conflict. Knowledge which the individual has concerning his own relationships, his conduct, or the conduct of others is experienced as being in conflict with his own moral sense. The subject of the confession is, therefore, foreign to the psychic self of the individual. It tends to produce anxiety and mental distress by its contrary nature. Relief appears only to be had by a confession, by an avowal of sin.

From this it can be seen that the motivating factor of confession is the individual's conception of sin. Unless the individual is conscious that he has violated his accepted religious, moral, or social creed, he has nothing to confess. The wrong or evil conduct must be a personal conviction. It must be an intentional abuse of what the

individual has morally subscribed to as good. A code—religious, moral, or ethical—which is not in accord with the moral or spiritual self of the individual will not give rise to a desire on his part to confess its violation.

To be considered an evil or sin, the deed must first constitute an offense against the self. The moral precepts underlying the compulsion of confession may be associated with an external counterpart, as a religious or moral system, but they must have become an integral part of the self-consciousness of the individual. The realization of wrongdoing thus becomes a psychic disturbance. If this distress did not occur, the individual would never resort to confession. In fact, the confession is a form of purging, of ridding oneself of a distraction so that, psychically and emotionally, purity of thought and, most of all, *peace of mind* may be restored. In almost all religions, including those of the non-Christian sects and of the mystery schools of antiquity, the rite of lustration or purification was always related to confession.

Fear, of course, plays an important part in the instigation of a confession. The individual seeks a remission of his sins to avoid the prescribed punishment of his religion. Almost all religions ascribe to the Deity and often to his supreme temporal representative the faculty of perceiving man's sins directly, whether he confesses them or not. Consequently, the devotee believes he cannot successfully conceal them. As a result, he confesses them, not to acquaint his god with his evil acts, but to show that he wishes to expiate them. To the sinner who fears, a failure to confess is held to be a further indulgence of his wrongdoing; it is a compounding of it, incurring a heavier penalty.

The confession may assume the form of a creed to which the individual subscribes. Thus, for example, he declares that he believes himself to be of such a nature but incomplete and imperfect and he prays for light and divine intervention. The form of many prayers is in itself a confession, concluding with the appeal for absolution of sins.

Psychologically, the individual can derive a satisfaction from his confession only if it is made to an authority who can grant forgiveness or help him to attain it. The authority must be external and can be ap-



proached outwardly or through the medium of self. The mere reciting of evil acts committed does not provide a psychic or emotional relief unless the sins are absolved or there arises from the confession some means of atoning for them. The principle involved here is that the individual believes that he has impaired his own spiritual nature or his faith by his evil conduct. Restitution must be made by him personally or through an intermediary who will restore the original state within him.

To explain this, we may use the analogy of a man who finally discards a large quantity of refuse from his own home because it has offended his sense of orderliness and cleanliness. Though this refuse is no longer present, having been discarded, the home is not quite restored to normal. The refuse has left stains upon the floor and walls. These he must remove so that the house will assume its original cleanliness. Thus, a contriteness is not enough in confession. The individual wants security as well, the conviction of the restoration of his original moral and spiritual status. This is attained in accordance with the rites and dogmas of the faith of the individual. As one of the fathers of the early Christian church said, "The soul is healed by confession and declaration of sins, with sorrow and the prayer of the church."

Confession has been popularized by Christianity as a fundamental rite of the various Christian sects. However, confession appeared in the rituals and customs of those people of antiquity who preceded Christianity. There is no Babylonian or Assyrian word for confession, but there is evidence of the idea. It is indicated that the individual acknowledged before a deity an offense against religion, justice, or morals. In Babylonia, the concept of sin was principally a violation of the prescribed ritualism. There has been found, inscribed in cuneiform, the Sumerian confession: "Uncleanliness has come against me; and to judge my cause—to decide my decision, have I fallen down before thee." In connection with Sumerian rites of purification is found the phrase *pit pî*, which means "opening of the mouth." It appeared that a requirement of cleanliness was the speaking of the truth, a cleansing of thought.

In Egypt, there are no formal ritualistic

requirements of confession. However, in effect, confession is very much in evidence in the liturgies of ancient Egypt. The *Book of the Dead*, a collection of ancient liturgies, reveals a number of them. The ancient Egyptian had a highly developed sense of wrong conduct. The virtue of right conduct was set forth in numerous places. The *Book of the Dead* declares that Ka, the soul, was to be weighed in judgment after death. In the great judgment hall of the next world, Osiris and forty-two gods presided in judging the worth of the soul of the deceased. Ka, as the heart and soul combined, was placed in the tray of a scale. In the opposite tray, weighed against it, was Maat, or truth, symbolized by a feather.

The Egyptian anticipated such an ordeal of judgment after death and prepared for it by avowing what constitutes a *negative* form of confession. This negative confession is really a declaration of his rectitude or innocence instead of an admission of guilt. For example, we have this ancient affirmation from an old papyrus: "I did not speak lies, I did not make falsehood in the place of truth, I was not deaf to truthful words, I did not diminish the grain-measure, I was not avaricious, my heart devoured not (coveted not?)."

In the Hebrew there is a definite word for the meaning of sin and of confession. A number of actual confessions appear in the Book of Genesis. In Chapter 32, Verse 10, Jacob confesses his unworthiness: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; . . ." In Genesis, Chapter 42, Verse 21, Jacob's sons confessed their guilt: "And they said one to another, we *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

A further example of these Hebraic confessions is found in Psalms, Chapter 51, Verses 2 and 3: "Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me."

Roman Catholicism has made the rite of confession an integral and necessary part of its faith. The doctrinal viewpoint has come through a process of evolution amounting to

a refinement. At the sessions of the Council of Trent, during the middle of the 16th century, the canons with respect to confession and the absolution of sins were finally established. Session XIV brought forth the declaration that confession, in fact, consists of three elements: contrition, confession, and penance. Chapter I of the same session holds that the sacraments of penance are a necessity and an institution. It is not sufficient for one to have been baptized a Christian. It is necessary that, as a sinner, he make the sacramental confession to be worthy to repent and to ask for absolution of his sins.

Chapter IV defines contriteness, that is, the cessation of sins when we realize our guilt, as being of two kinds, namely, imperfect contriteness and perfect contriteness, the former being repentance based upon fear of everlasting punishment. In such an instance, an individual confesses only to avoid the consequence of his acts. On the other hand, perfect contriteness is a full realization that the act is a sin against God, accompanied by a personal dislike of immortality regardless of whether or not it incurs punishment. The confessional sacrament, the Church professes, changes imperfect contriteness to perfect. The Church, it implies, brings about the desire in the individual to expiate his sins through the sacrament.

The Church declares, of its sacramental confession that it is "By Divine right necessary and established." Perhaps Clement of Rome expressed the principle upon which the Church bases its necessary Divine right when he said, "It is better for a man to confess his sins than to harden his heart."

A great controversy has centered about the theory of the absolution of man's sins by any institution or any representative thereof. A churchman has said in defense of the Church's practices that a criminal must be rid of his criminal tendencies and those implements by which he can harm others before he can be admitted to the peaceful society of the state. Then, likewise, he contends, must a sinner be prepared to enjoy spiritual society. Through absolution, the inward sins of heart must be put away.

The priests or clergy are called the instruments of the Church. It is claimed that, as individuals, they do not absolve the mortal sins of him who confesses. They are but a

channel for God. They prepare the individual for a proper state of contriteness, for a consciousness of his sin against God; they further acquaint him with the nature of penance and thus create the condition from which divine forgiveness by necessity follows from the goodness of God. In fact, in an advertisement by a Catholic fraternal organization in a newspaper the father-confessor is tritely referred to as "a private wire to God." One of the Church's fathers referred to the confessor as "animae carus," or soul's friend.

From the point of view of the real mystic, absolution of sins through the medium of another mortal is not necessary. The mystic acknowledges the necessity of confession on the part of each individual, the confession being the purging of that which is in conflict with one's moral precepts and a necessary requisite for peace of mind. Our moral code, our spiritual principles, are an integral part of self. We cannot find satisfaction in that which we realize abases self, namely, sin or what we conceive to be sin. By confessing, we formalize our evils. In other words, we weed them out and set them apart from what we consider to be good conduct. By prayer, by direct communion with the God of our Hearts, we acquire that wisdom and that strength by which to prevent a recurrence of that which we acknowledge as sin.

However, the real mystic knows that contriteness is not enough nor is penance. Neither one of these will completely remove the consequences of certain sins which in themselves may be contrary to natural and cosmic laws. We must at times suffer punishment for our evil deeds. Our acts and thoughts are causative. If they have set into operation natural laws as causes, we must eventually expect to experience the effects of such causes, known mystically as karma. God's laws are immutable and apply to all men equally. Only by counter acts, causes which we set into motion by deeds of righteousness, can we mitigate the adverse ones which we have established.

A man may find psychological consolation in thinking that a mere rite has absolved the consequences of a hurt which he may have brought to others. Mystically, however, such forgiveness only robs him of the real determination to sacrifice to attain the good which will correct his nature and strengthen

it. Easy forgiveness cultivates negligence. Man must experience the consequence of his wrong deeds or at least suffer by his own efforts to right them.—X

### Rosicrucian Metamorphosis

A soror from New York asks for the Rosicrucian interpretation of metamorphosis and whether it is wrong to practice this form of art.

The dictionary gives several definitions of the term, the first relating it to magic or the supernatural. For many years, this was the association people generally had with the word. They envisaged a human being turned into a werewolf or a cat transformed into a beautiful princess.

Biologically, however, metamorphosis relates to the natural transformation of certain species during their growth period, such as that of the tadpole to the frog or the caterpillar to the butterfly. Gradually, the term has come to mean a *complete change* in the inherent structure of a person or object. It is now common to say that a city underwent a complete metamorphosis over a period of years or that a person in whom great changes of personality and character are noted has undergone a complete metamorphosis.

It is in the latter usage of the term that Rosicrucians seek out and accomplish metamorphosis. We do not think of it in any magical sense but as a result of the use and application of certain cosmic principles in the life of the individual.

And it is true that by and large Rosicrucians do practice the art of metamorphosis in this way. They develop their intuitive sense and bring into the very substance of their beings a noticeable change. Their auras are affected by their concentrated thoughts and respond to their new approach to life. Through Rosicrucian study a new pattern of vibratory energy emerges, and thus a new personality is born.

Many thousands of members have testified to this change in their lives—a change recognized and reported by their families and friends. It is one of the notable results of Rosicrucian membership.

Rosicrucian metamorphosis is accomplished through one of the most fascinating programs of study and initiation ever con-

ceived. The member is first invited to review his old beliefs and customs. He is then confronted with fundamental facts regarding the universe. To these, he relates his old beliefs and customs. He ritualistically and mystically “buries” those that have been working to his detriment, and then he proceeds to replace them with more positive and thoughtful acts. He responds to that which is harmonious and seeks out the most harmonious path in life.

To the medieval alchemist in search of the philosopher’s stone, the metamorphosis of man was also an ideal. His search for the elixir of life was indeed a pursuit of the necessary ingredients to bring man to a higher state, to rid him of his impurities, and to bring about his rebirth in a pure and uncontaminated form. The alchemist’s search for gold was most often a symbolic quest, with gold depicting the purified personality or soul. The gross metals from which gold was to be made depicted the gross nature of man, which required purification in the crucible of life.

It is not strange that metamorphosis was once associated primarily with magic, for the change that often occurred in people properly inducted and trained in the mysteries must have seemed magical to the average person in those early days of learning.—B.

### Why Kneel?

A soror of England, addressing our Forum and referring to a book which she has read, quotes from it as follows: “The physical, etheric centers become by the very act of kneeling (that is, genuflection) attuned to certain currents encircling the earth and ever available to those who desire help from the unseen. By associating prayer with kneeling, man is not only aided but to a certain extent guarded from pernicious influences likely to dominate him in any other position that the body can assume.”

Then the soror asks our Forum: “In view of the Rosicrucian Order’s teachings that man need not kneel but can stand upright before his Creator, which view appeals tremendously to me personally, I am wondering about this different standpoint.”

As Rosicrucians, we do not believe that by kneeling we are any the more subject to

subtle forces of nature permeating the earth than by standing. There are natural, magnetic forces that permeate the soil which are vitalizing. Nearly everyone has experienced the relaxing and soothing comfort that comes from walking barefoot on the grass. This same titillation may be had by lying prone on the grass so that the bare arms, legs, face, and neck come in contact with it. These negative currents, negative in comparison to the relative positive ones of the sun's rays, are vitalizing and healthful. There is, however, no particularly significant psychic regeneration to be gained by such a practice except that which may come from the relaxation derived and the restoration of bodily harmony.

Kneeling, or *genuflection*, as it is known technically, for ceremonial and religious purposes goes far back into antiquity. Principally, it rises from primitive psychological impulses. All of us recognize or are compelled to submit to that which is considered superior to our own status. There are those whom we accept as being physically, spiritually, economically, socially, or politically more powerful than we. We acknowledge this superiority by one or more different gestures. It is done as a sign of humility to the power or status which that person or thing represents. This can be done by the bowing of the head and often by genuflection, of which a curtsy before royalty is a modified form.

To stand erect in a position equal to that of a person who is generally accepted as superior in some capacity has in past times been considered an affront to the dignity of that individual. Even a dog will roll on its back, exposing the most vulnerable part of its body to a more powerful adversary that towers above it. Instinctively, it thus symbolizes its sense of inferiority. In antiquity, in the Orient and elsewhere, slaves, captives, and even subjects were obliged to prostrate themselves in a prone position before a king or potentate.

Actually, genuflection is an act of humility. It indicates one's respect, admiration, and recognition of the power or distinction of someone or something. One kneels in a sacred place, such as a shrine, a temple, or a church, to symbolize the significance of that place. The act depicts that divine or spiritual relationship which he reveres. Of

course, all who kneel in a sacred place are not subjectively motivated to do so. Some persons are merely conforming to custom or to the compulsion of a religious rite.

One does not necessarily have to resort to genuflection to experience submission to his conception of a Supreme Being. One can stand erect to say a prayer. In fact, ancient Egyptian wall paintings reveal the Egyptians standing erect before the image of their gods. In bas reliefs in the tombs of the nobles in the city of Akhetaten built by Pharaoh Akhnaton, he is shown standing erect, with arms upraised in salutation to Aton. Aton, the Sun, was a symbol of the spiritual light and power of the One God. Further, Akhnaton has been portrayed by the ancient artists in murals and on stelae as *standing* before the great altar in his Sun Temple, performing rites, some of which have descended to us today.

Therefore, there is no universality in religious ceremonies requiring kneeling. This varies as does the requirement of wearing a hat or not doing so or of removing the shoes in a sacred place. Principally, kneeling is the instinctive impulse to humble oneself and show submission where words or acts would seem to be less effective in conveying the emotions felt.—X

### The Lost Word

A frater from Italy asks for more information on the lost word: What is its use, and what is its purpose?

This word, which is spelled out in Rosicrucian monographs, when uttered silently or aloud, has a vibratory nature which corresponds with certain creative and protective principles in man's psychic centers. The vibrations set into motion when the sounds of this word are uttered stimulate the psychic centers in such a way that they affect the people and situations that fall within the reach or influence of a person's aura or thoughts.

The Rosicrucian learns that all things in the universe are vibratory in nature—that it is only through vibrations that he is even aware of his own existence. Things in vibration respond to other things in vibration, and vibrations of a low scale may have corresponding or related vibrations in a higher scale. Thus, a stimulation of a vibra-

tory nature in one scale would find a response or have an effect on a corresponding vibratory element in another scale.

The thought of a thing, a shoe, for example, has a vibratory nature that corresponds to the shoe itself. It is possible that the stimulation of one would in some way affect the other. The correspondence between physical and nonphysical counterparts may be difficult to measure and not readily apparent, but the correspondence between thought vibrations, vibrations of the human aura, and vibrations of sound can more easily be seen to interact and affect each other.

It was discovered long ago that the "lost word" with which Rosicrucians are concerned corresponds in its vibratory nature to certain principles which cause a condition of a protective nature, in the aura, and which through the psychic centers open channels for cosmic attunement and subsequently inspired judgment on the affairs of the moment.

Members should experiment with the use of this word in accordance with the instructions in their lessons. As with all exercises, the more attention that is given to the exercise of the word, the better will be the results. There is little more that can be said in an open letter of this kind, but we invite members who have reached this point in their studies to report on specific instances in which the use of the word has brought about the desired effect.—B

### Sudden Illumination

We have a letter from a Soror, the contents of which forms the basis of an interesting Forum discussion. The letter, in part, says: "I had a wonderful experience about two months ago, the first of its kind which I have been longing to have. Since this experience, I have had several others. It seemed as if I were swished away suddenly, and when I awakened some two hours afterward I knew I had had a psychic experience." The importance of this communication is in the first line quoted above. The Soror had longed for years for certain experiences of a psychic nature constituting Cosmic Illumination. Then, suddenly, it occurred. Since that time, she has had other such experiences.

What encouragement those words should be for many Rosicrucians! It is regrettable that many members are of the opinion that psychic development must and should correspond with the comprehension that they have of the principles and laws by which the development may be brought about. For an analogy, if a monograph lays down six concise rules for preparation for the attainment of a perfect state of concentration, it is believed by some that if they read the monograph thoroughly, two, three, or possibly four times, and are thus able to repeat the rules to themselves verbatim, success, then, should follow. If this were so, when one finished the First Degree of the Order, he would have not only intellectually mastered its contents but he would be able, with ease, to attain the objective of the First Degree—whatever it may be. Automatically, one might say, with the completion of the Seventh Degree in AMORC each individual should have attained *Cosmic Illumination* and *Cosmic Consciousness*.

Since some find personal development not exactly corresponding with the monographs and degrees, they believe either that there is something lacking in the instructions they are receiving or that possibly there is a deficiency in their own natures which prohibits them from experiencing that ecstatic state of consciousness. You can put ten years' travels over the face of the globe into one book. You can put forty years' laborious research in some realm of science or literature between the pages of a textbook. You can put a great composer's masterpiece—perhaps the work of a lifetime—on one fifteen-minute phonograph recording. You can appreciate in one hour's time the salient points of a painting by Rembrandt or Michelangelo. In eight years, you can learn all the known facts about chemistry, a science that took centuries to develop. What does all this prove? Only that there is no relationship between intellectual comprehension in time, and the actual mastery of a science or art. No surgeon or musician became famous by merely watching others or reading how it can be done—*practice makes perfect*.

The Rosicrucian monographs cannot give you Cosmic Illumination. None of the results you desire through Rosicrucian membership are actually given in the mono-

graphs. The monographs are *not* like parts of a great cosmic jigsaw puzzle, so that when you have the last monograph, you have the last part, the puzzle is complete, and lo! you have attained Cosmic Consciousness.

The teachings of the degrees are a series of causes which will, *if you let them*, produce a series of effects within you. Some causes will have their immediate effect; others will not be so rapid. Why this is so is due to two major reasons: first is *volition*. One student may not have the same will power, the same tenacity to stick to a thing and apply himself. He may skim through his monographs looking for the interesting things, the things that particularly appeal to him at the moment, as though he were reading a newspaper. The subjects which do not strike his fancy he disregards. On the other hand, he may be indolent and a continual procrastinator, always "going to begin tomorrow to really start to study." At least, that is what he says to others, whether he believes it himself or not.

His closet, bookcase, or desk drawer at home may have more Rosicrucian doctrine in it than he has in his consciousness. The desk drawer, bookcase, or closet may contain a large stack of *unopened* or unread monographs. Statistically, by the number on the monograph he is receiving, he is in a certain degree, but in comprehension and development, he may not even have begun. Is it any wonder that his development does not correspond to the number of the degree on his monographs?

The second reason for *non-illumination*, which really includes the first reason as well, is the *inequality of man*. How difficult it often is to make two persons, even with the same educational background, understand the same thing alike. There is no greater example of this than religion. Even public announcements seemingly clearly worded, and of a nature that should only be interpreted in one way, will be acted on by some in one manner and by others in another. So much for the differences in perception and intelligence.

This inequality also includes the variations in the psychical development or responsiveness of each person. Our own Rosicrucian monographs tell of the law of cosmic evolution, of the 144-year cycle from birth

to birth. Now, obviously, according to this, some humans have advanced much further than others. Some have experienced more incarnations than others. They are further toward that state of perfection which eventually results in absorption of the personality into the Absolute. Thus they are able to command and utilize at will, to a greater extent, their psychic powers than others far lower in the scale of personal evolution.

Some of these persons have had remarkable experiences of a psychic nature before ever affiliating with AMORC. Most of them did not understand or know how to convert their experiences into useful things; but, nevertheless, they had them. Once acquiring the intellectual aspects, the manifestations became comprehensible, and always quite simple, especially the *work* of the earlier degrees. Those, on the other hand, who have the desire for light but have not yet acquired that sensitivity to it because of not having had as many incarnations, make progress a little more slowly. But if they were not members of the Rosicrucian Order at all, this sensitivity in order to be quickened, might require many more incarnations.

We can emphatically say that AMORC, or any equivalent worthy study of these subjects, hastens that *final perfection* and also the lessening of needed incarnations. It is not because one is a member of AMORC, but because of what AMORC has done for him—in other words, shown him how to do for himself.

Cosmic Illumination—that great influx of Divine Light—that if had for but a moment, gives man an insight into the Cosmic whole, and that places him *en rapport* with it, may never come to some during this lifetime. There are, however, many lesser attainments to be had which diminish the hardships of life and make living more enjoyable, and which can be had long before Cosmic Illumination is ever experienced. The stimulation of imagination and the binding of it to mundane things of the world, so that we can order our existence and draw upon nature for the things we need, the ability to project consciousness, of being able to effect many simple cures, and being able to command many of nature's forces, these are no trivialities, and all of them may come, we repeat, before Cosmic Illumination.

There cannot be any time established as to when Cosmic Illumination will occur in anyone's life, and all of the above related factors are sufficient reasons. You can only conscientiously keep trying and take each result that comes to you as a gratification for the efforts expended in the hope that possibly you will have attained it before transition. When it comes, *it will be sudden*. It will be overwhelming—an afflatus you will never forget. Further, when the channel has been opened and the psychic centers are working in the unison required to manifest the phenomenon, the faculty will not be easily lost.

The experience, however, cannot be turned on and off like a water faucet. The Cosmic is not required to demonstrate either its existence or versatility of performance to remove man's skepticism. Whether or not man has faith in these powers alters them not one iota, just as whether or not man conceives of an intelligence being immanent in the universe does not alter the intelligent direction of it. Therefore, man cannot commercialize or sensationalize these higher cosmic powers. The Cosmic has a purpose in permitting man to experience these powers and to use them, and unless man's motives parallel the Cosmic, he will never be able to engender them. Of course, one who has attained Cosmic Illumination and has a realization of its worth, would never attempt to defile these powers by a sensational dis-

play of them, for he considers them too sacred.

Those who demand that they be given the power of Cosmic Illumination by such and such a time, or they will drop Rosicrucian membership as being of no benefit to them, make themselves ludicrous in the eyes of real students of mysticism. They show by their statements how little, even in comprehension, they have of what they seek. Also, those who say, "It is about time that I received Cosmic Illumination," indicate that they are relating time and comprehension with psychic unfoldment. They have not taken into consideration their personal incarnation cycle.

One's social background—political or financial—or intellectual status, *has naught to do with psychic proficiency*. One whom the social or financial world might designate as *quite an ordinary person* might actually be or become one of the most illumined of all men—a sage. Refer to the eminent characters in the history of sacred literature. Most all the masters and adepts were of a humble station in life, possessing little of the world's goods and having tattered raiment. We do not wish to be misunderstood. It is not necessary for one to practice asceticism, self-mortification and denial to attain the state of Cosmic Illumination; but the fact that one is of a humble station does not by any means bar the portals to him.—X

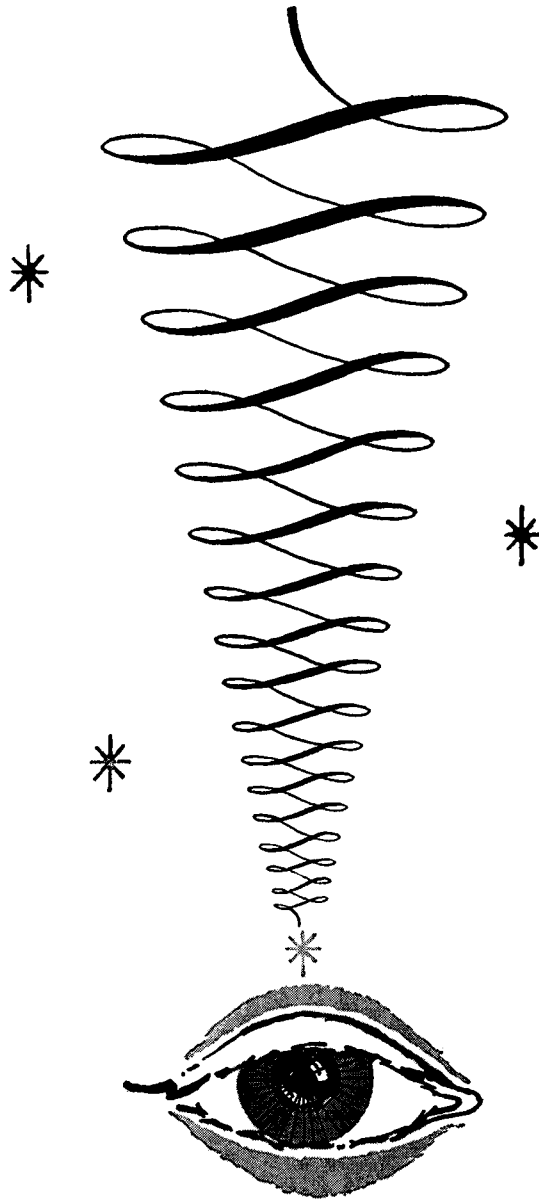


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# Mystical Illumination

## "ESSAYS OF A MODERN MYSTIC"

By DR. H. SPENCER LEWIS



The inner vision of the mystic  
is the eye of the soul.

WHENCE comes this inner illumination? It is part of the Cosmic, the *universal consciousness*. The wisdom of the Cosmic—of the universal mind—descends, expanding outward. Figuratively speaking, it is like a *spiral*. It permeates man's consciousness to become the superior intelligence of his subconscious mind. There it lies ready to be called forth and used by every mortal.

Rationalism and materialism are undermining the dogmatism of many religions today. It is *mysticism* that will be the strong element in preventing further deterioration of morality. This book, *Essays of A Modern Mystic*, will disclose the personal confidence and enlightenment that mystical insight can give to an individual. You will find an inner peace and a sense of security in reading the chapters of this book. Here is a work written without prejudice. It is simple, forceful, and convincing in the truth which it reveals.

### LOOK AT THESE CHAPTERS

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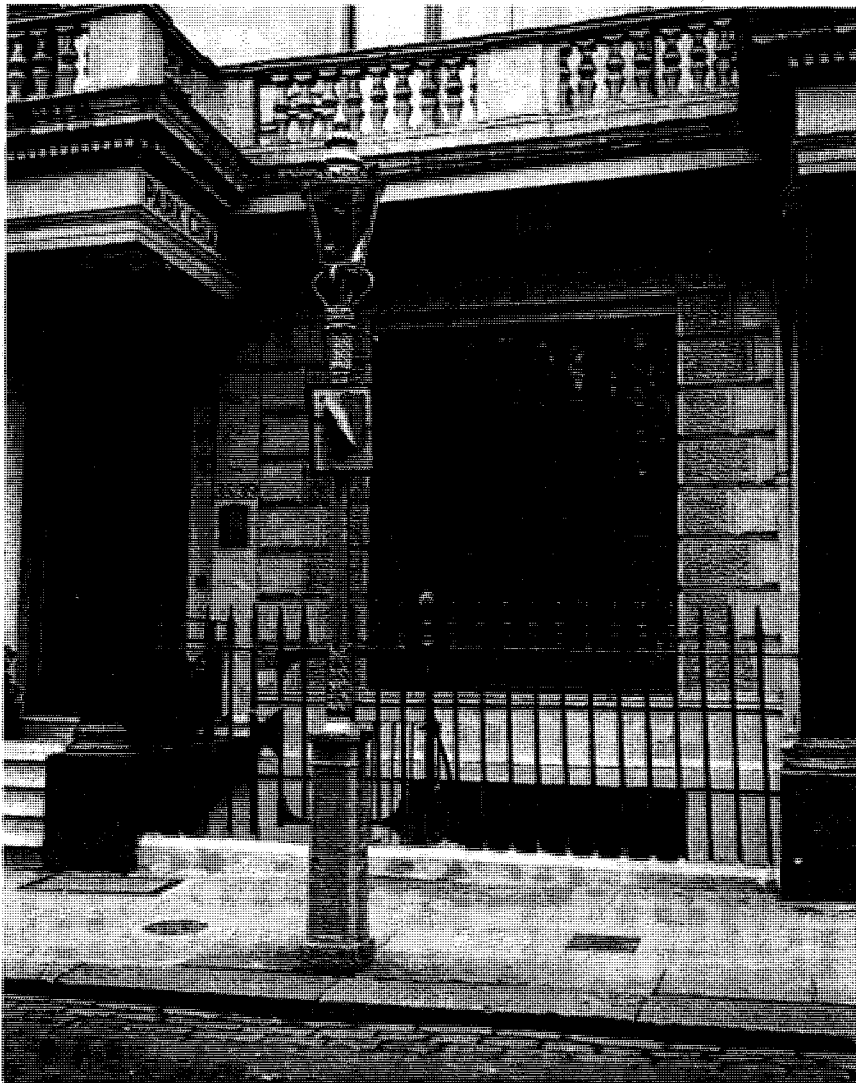


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April, 1966

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# ROSICRUCIAN FORUM



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for members of AMORC

## *Herbert Spencer's Home*

In Queens Gardens, London, stands this well-preserved edifice in which the English philosopher, Herbert Spencer, resided. It reflects the dignity of this prominent thinker, who lived in the second half of the 19th century. This period began the great scientific movement which found Spencer trying to reconcile philosophy and science. To the scientist, he was not sufficiently specialized; to the philosopher, he was too technical. A friend of Darwin and Huxley, he held that evolution is an intentional progress—that there is *purpose* in creation.

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# Greetings!



## LOYALTY, THE GOLDEN INGREDIENT

*Dear Fratres and Sorores:*

One of the most admirable qualities of human nature is loyalty. Without it, there can be no mutual dependence between persons and groups of persons. Loyalty has many implications associated with it. One of them is *reliability* under stress and in circumstances which were not anticipated. When causes are known about things or conditions and results can be foreseen or predicated, it is possible to prepare for them. But, unfortunately, all events are not known in advance or even their probability realized. The loyalty of others, then, is a bulwark in such an emergency or crisis.

But what is loyalty psychologically and philosophically? Is it a blind faith or a confidence born out of reason and experience? Loyalty is a certain *insight* which an individual has into the character and personality of another or into a particular set of circumstances. The loyal person has discovered to his personal satisfaction certain characteristics or qualities which to him are admirable, which have a particular virtue. They complement or are in accord with certain ideals or accepted standards which the loyal person has. In other words, in a sense, if one is loyal toward someone or something, it is because he sees in them that which is in agreement with a conception or ideal of his own.

All people have an affection and an affinity with that which has a correspondence to their own emotional selves and to their cherished views. Such things have an intimate relationship to them. An individual may be guilty of certain actions of which one may not approve or which may offend others; but if his habits or character represents something which one considers the most important factor and if it is in accord with one's own highest values, then he will be loyal to him notwithstanding.

One can never be sincerely loyal to anything which he does not thoroughly know or understand. Loyalty to certain qualities takes time; one must first have certain

personal values that he recognizes and accepts. Then when they are discovered in another person or in some immaterial relationship or abstract thing, there is an immediate affinity with them. Loyalty is a defensive, a protective, and a sacrificing attribute. One is loyal because he wants to sustain and preserve that which to him seems right or good. This good does not necessarily have to correspond to a moral good, however. There is an old adage about "loyalty among thieves." Such persons, regardless of society's moral standards which they have violated, have found in each other a quality which they respect. Consequently, their reaction is the support of this element and is manifested as loyalty.

Some persons have what is termed a more loyal character than others. This is dependent upon the personality and psychological make-up of the individual. Where individuals are concerned, one must at least have a sympathetic bond with the other person or persons before loyalty can be had. There must be, we repeat, some factor which engenders this sympathy. If there is nothing about another which arouses a sympathetic emotion, affection, or attraction for him, there can be no loyalty to that individual.

Some individuals are so egocentric that even kindness shown them evokes no feeling of gratitude or responsive kindness. All is accepted for the gratification of self, and that gratification does not include the acts of others; consequently, they are incapable of loyalty.

Often persons display loyalty to a principle which indirectly may also include others. This loyalty to some cause or system with which one is in sympathy will then be extended to any or all persons who may seem to be in accord with it, even though they are not known personally. Members of a labor union who are loyal to the precepts of their association will, likewise, often be loyal to the officers of that union because they *are* officers, even though some or all may be scoundrels.

Can loyalty be engendered, that is, developed in persons for an individual, an organization, or some abstract thing such as an ideal? Succinctly stated, can one predetermine whether another will be loyal to what he may desire him to be? The only way in which loyalty can possibly be anticipated is by determining the interests and convictions of the person concerned. Obviously, if he displays no interest in that which has value to another, it will be impossible to elicit loyalty from him toward it.

What is termed disloyalty is often only the absence of loyalty in some situation where it should be required. In other words, the individual initially never had an actual interest in the other person or situation that compared to his own interest; or, at least, his was not of the same intensity. Consequently, he does not have the same sympathy toward that interest and is not ready to make the sacrifice for it which loyalty requires. In not doing so, he is not being disloyal; it is only that he is not sufficiently interested. Often the loyalty expected to be displayed in a crisis was predicated on a misconception of interest. A person by his actions may seem to be devoted or to give full support to another's interests. Actually, however, his association with him or his activities may be for quite a different motive. Consequently, when his real interest ceases to exist, he then no longer exhibits a seeming attraction or sympathy for those qualities or functions to which the other person expected loyalty.

One cannot select loyal people casually; he must know that their character, ideals, and motivations correspond to some degree to his own. A person may develop a sense of loyalty for another or for a cause gradually over a period of time. This is because he discovers eventually that the interests of his associates have a relationship to his own feelings or conceptions. Thus, in being loyal to them, he is also being loyal to himself. One may also acquire a loyalty to a cause

or person by ultimately incorporating their essential interests as his own. A loyal employee, for example, is often developed in just that manner. If he likes his work, is given reasonable consideration by his superiors, and finds that the environment and associations are favorable, a sympathetic bond is established. The employee wants to maintain these agreeable elements. He thus develops an affection and attachment for them, constituting loyalty.

One who has the loyalty of others truly has a great treasure because true loyalty has no price. *It cannot be bought.* One can, of course, purchase simulated loyalty, which is nothing more than a fawning attitude. Its falsity, however, is always indicated in that the individual will never make a sacrifice to maintain his hypocrisy; and sacrifice is the basic element of true loyalty. Whenever that for which one feigns loyalty ceases, so then do the assumed acts of loyalty cease. Many a man has had what he thought were loyal friends and when adversity struck and he was no longer able to shower gifts or confer advantages on them, they deserted him at a time when true loyalty should have been displayed.

There is also nothing quite so contemptible as the disregard of others' loyalty. For such a golden ingredient of human nature, the least one can do is to recognize it. The failure to appreciate loyalty shows a coarse character. In fact, it is often confounding as to how a person who disrespects loyalty in another can ever elicit it for himself. In other words, what is there about him that causes loyalty for him?

And it must be remembered that one cannot teach loyalty. There must be done that which creates in others the responsive and sympathetic feeling which constitutes the expression of loyalty.

Faternally,

Ralph M. Lewis,  
*Imperator*

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### Must Prayer Be Original?

A Rosicrucian has asked whether, when an individual prays, he must always compose his own prayers or if equal benefit is to be obtained from the reading of prayers written by someone else. This brings up an interesting point concerning the nature of prayer. Before the question can be answered, we shall have to come to an agreement as to what constitutes prayer. I presume that the simplest definition of prayer might be considered to be communion with the Supreme Being, or God.

Actually, prayer should also be considered as an intimate relationship with forces above or beyond our own level or scope of existence. Any condition that helps raise our consciousness to a higher level, to a more intimate relationship with the forces of the Cosmic which exists above and beyond us, or which we may better say transcends our general area of existence, is certainly a process worth giving time and consideration to improving and utilizing.

Prayer is essentially man's voluntary relationship with forces above him because it is the one act that he can do intimately within himself at any time. None of us know how another individual prays or whether he uses the word *prayer* to apply to thought processes that may or may not normally fall into that category.

Many years ago, Dr. H. Spencer Lewis wrote an introduction to a book published by the Rosicrucian Order, entitled *Mystics at Prayer*. In that introduction, he said, "From the mystical point of view, our prayers should be expressions of desires for a continuation of the benedictions God has already granted, and which He, in His supreme wisdom, has seen fit to bestow upon us. Make prayer the transcendental and sublime pleasure of your inner self—more important, more enjoyable, more uplifting and benefiting to your entire being than any other of your earthly experiences."

In these few sentences, we find a tremendous amount of information. First of all, it states that, mystically, prayer should be an acknowledgement of the conditions that exist within our consciousness at any given time. That is, we use prayer as an expression of our desires or the wishes which are a part of our intimate experience. There

is no reason, according to this principle, not to express our wishes and desires, Dr. Lewis stated later in the same introduction, as long as we acknowledge the fact that man does not make the final disposition or decision on all matters. We must work in relationship to cosmic law, which sets forth that man proposes and God disposes.

Another factor in this statement is the fact that man must acknowledge the benefits that he has already experienced. He must always be aware that he is a part of a larger scheme and that what has been his experience, whether he liked it all or not, is, nevertheless, a part of his total life experience, which is contributing to the development of his soul so that ultimately it can re-relate itself to the source, or its origin. Consequently, in acknowledging the benefits of this experience, whether we understand them in whole or not, we place ourselves in a position to utilize better such experience in the future.

The other outstanding factor of the foregoing quotation is that prayer can be made one of the most important functions of the inner self, that is, the expression of the soul. In very few things that the average individual does, does the inner self function as an entity. The inner self, in spite of our high aims or ideals, is always subjugated in a sense to the objective consciousness in which we have our objective life and awareness.

If prayer, in whatever form we may practice it, expresses some of the principles that I have enumerated here, then its source is of little consequence. Prayer must be the true feeling of the individual, and, if he expresses those feelings in words, the source or origin of the words is of second consideration to the expression itself. Some of the masterpieces of all the modern languages are to be found in prayer. In the English language, for example, in the *Book of Common Prayer*, are some of the finest expressions of man's relationship to the Divine. In such books as *Unto Thee I Grant* and in religious writings and the writings of the saints in all languages, we find the perfection of the use of words in the expression of the innermost feelings of the individual when seeking to have a close relationship with the Supreme Being and the Cosmic.

Therefore, prayers do not have to be original. They have to have meaning; and

if prayers are read or utilized that are written by someone else, those should be selected with which we as individuals find a harmonious relationship that causes our own state of mind to be placed in a relationship with the Divine or the Cosmic and produces a sense of peace and reassurance.

There does not even have to be a time set aside specifically for prayer and for that purpose only, although it is most helpful that such a time be utilized. Prayer can be snatched from the busy world of today. In only a few seconds, we can actually enter a state of prayer when we express thanks for that which sustains us or ask guidance from the powers that enter into our inner being.

Life is a part of us. It is the way in which we are connected to the Cosmic Mind. It is the channel by which wisdom and knowledge may reach us. All that we can know through the inner self must come through this channel of life. If we are constantly acknowledging the existence of that inner self and its relationship to a higher life within us, we are developing a habitual response to the Cosmic and, thereby, we are in closer attunement and relationship with the higher forces of the universe and are thus able to draw upon them when they are needed.

The individual who studies philosophy, religion, metaphysics, mysticism, including the Rosicrucian teachings, but does not use prayer and meditation whenever there are a few moments that can be utilized will never develop the ability to seek an immediate response when it is needed. It is living the life of contemplation, meditation, and prayer that causes man to be in an environment of his own making and enables him to draw upon divine forces for sustenance and direction.

There was a time when many men believed—and, of course, there are some who still do—that only by isolating ourselves from the affairs of the world, by going into a monastic type of existence, could we reach a condition where we would be able consciously to draw upon the divine essence of the universe whenever we needed it or wished to use it. No doubt, there are many sound arguments in favor of monasticism and isolation; but it is not the only way. Many saints have lived an active life. We can live in a complex, modern world and still

acknowledge our relationship to a divine source. We can be aware of cosmic law at the same time we are studying physical laws. We can take a moment numerous times a day to acknowledge our place in the universe, to give thanks to a higher force that supplies our life, and to petition it for guidance, wisdom, and direction. We can also take time to utilize what we have learned, to direct these forces for the good of others. In other words, prayer is the avenue to an intimate awareness of God and the Cosmic. If we are to have a full life, we must become intimately associated with these forces and not regard them as something to call on only occasionally. We must regard them rather as something to live with all the time because a constant state of awareness of their existence brings to us the ability and facilities of using them at all times.—A

### The Mastery of Life

A frater in central California asks an obvious but not always too well understood question. "Would it be possible," he asks, "for an article on *mastery* to be published in the *Rosicrucian Forum*?" This topic is of considerable interest to many students, especially as it relates to the exercises and lessons. A discussion of the qualifications for mystical mastery would be most interesting."

As most members know, the official public information brochure of the Rosicrucian Order is entitled *The Mastery of Life*. This is the promise of the Order to those inquiring minds seeking an answer to life's great questions and problems. Such mastery, of course, involves a diligent application of the teachings.

Many people miss the point of this promise; to them, mastery implies being able to sit aside and make the universe do one's bidding. This is the type of mastership that dreamers dream of, a magical sort of existence wherein the wave of a wand or the use of some other strange and secret power will enable them to reshape life according to their innermost desires. They seek the path whereby the world will get in step with them. This is a Pollyannish and unrealistic interpretation of the subject.

True mastership is concerned with the reshaping of the individual; with striving to get in step with the world, meeting its re-

quirements, learning to know it, making adjustments in keeping with its criteria. Here we use the term *world* as meaning the universal order.

A wrong interpretation of *mastery* has led many a student up blind alleys. While he concentrates all his efforts on trying to make a chair fly through the air or have another person bow effortlessly to his will, he is delaying the day when true mastery will make such theatricals unimportant and real accomplishment an everyday event.

Life—the universe—may be looked upon as a great instrument. It has inherent characteristics, just as a violin, a piano, a carpenter's tool, or a camera has parts that are uniquely and irrevocably the nature of the instrument. The practitioner of these instruments also attempts to master them, just as Rosicrucians attempt to master life. By mastering their instruments, such practitioners do not try to change the intrinsic nature of those instruments; rather, they employ themselves in understanding their nature and potential. First, they are apprentices. They study the instruments in all their parts. They begin to apply themselves and bring forth apprentice-type results—sour notes, ragged cuts, fuzzy pictures. These are what their instruments produce.

Blame the instruments? Easy enough to do. It's done often enough by countless persons, by people you know. Sit in on a friend's show of slides. Throughout, you may hear excuses from a practitioner who has not yet mastered his instrument. How about the musician who missed a note because of poor light or the carpenter who made a rough cut because of a dull saw? They may be legitimate excuses, but the instruments, nevertheless, were not used to their full potential.

From apprenticeship to mastership is a long hard road. To acquire perfection in the use of an instrument takes countless hours of practice and exercise. And the burden of learning and accomplishing falls wholly on the practitioner. The instrument stands there tomorrow just as it stands today—stolid, immovable, impersonal, oblivious to a practitioner's efforts to master it. It will also get out of tune, dull, or dirty. And this, too, is left for man to adjust, fix, or clean. The mastery of the instrument is clearly man's initiative. The instrument offers nothing but

itself. It is a passive agent, which must be employed by active man if it is to be useful and display the marvels of its potential.

If we look on life as an instrument and man as a practitioner, we can understand better the mystical interpretation of mastery. The mastery of life means understanding the intrinsic nature and potential of life and employing the elements of life to achieve the greatest possible results from them.

Like an instrument, life stands tomorrow as it stands today: stolid, immovable, impersonal, oblivious to man's attempts to master it. Because of its inherent characteristics, however, it seems to offer one thing today, another tomorrow. And this, too, is left for man to adjust to. The mastery of life is clearly man's initiative. Life offers nothing but itself. It is a passive agent, which must be employed by active man if it is to be useful and reflect the glories of its potential.

With each individual, then, the mastery of life involves an understanding of his own nature, an attempt to discover his own potential and to make the most of it. If a man makes the most of what he has, he has indeed mastered his life. He draws from his very being all that his being is equipped to do, and he employs these elements to their fullest. Thus, every person can become master of his own life, for everyone has a life to live. He only has to work at making the most of it; using it, caring for it, practicing and exercising until everything that issues forth from it is a delight and a thing of beauty to all who behold it.

To what extent have you mastered your life? Have you been working on the wrong thing? Have you been concerned about virtue issuing forth from the depths of your being; or have you sought to blame the sour notes, the rough edges, the fuzzy pictures on a world gone bad? Have you sought to have the world issue forth with songs of cheer, with overtones of brotherly love, with clear resplendent pictures without your ever having lifted a finger to bring forth one note, one image, one thing of beauty?

I am reminded of my young son, sitting before his organ, impelled to practice, his countenance one of utter despair: "Well, Richard, the organ won't play itself," we say. And so it won't. But it's so hard, so terribly demanding to lift a finger, to smile, to clean, to share, to build, to create. Yes,

very hard, but wonderfully rewarding; the most rewarding experience man can have—the employment of the law of the triangle by bringing action to bear on a passive agent to produce a result.

To the aspiring mystic, life offers continual opportunities for creative endeavors, for making each day worth living. The pianist has only the piano; the carpenter only his tools; the photographer only his camera; and yet, with one single instrument, they constantly create as they master. Their lives are full of the products they make through one endeavor. Compare this to the mystic, who has all of life as an instrument on which he can act. The possibilities of creative production are infinite.

It is for the great instrument of life itself that the Rosicrucian Order prepares its students. Its lessons are uniquely those which a mastery of life requires. First, the student learns the instrument itself. Then, slowly, he strikes a note here, then a note there, gradually rendering for himself and others a life of unparalleled beauty and grandeur. It is the student who can bear up under the initial drudgery of exercises that seem not to produce anything who will live to see his diligence and application pay off. As surely as he exercises Rosicrucian principles, just as surely will he experience Rosicrucian mastery.

These results will not come by osmosis. Life will not play itself. You cannot wake up in the morning with a stark expression, stare out at the world in a sombre vein and wait for something good to come your way. *You* are the good that must go its own way, playing upon life those qualities that you wish to issue forth, that will fall on the ears of others as well as your own. Like the pianist, if you want to fill your life with beauty, sit down and play!

Like a musician, make a checklist by which you can evaluate your present efforts against what is required for the mastery of the instrument.

1. **CARE OF THE INSTRUMENT:** Do you follow such simple steps as occasional deep breathing, a moderate diet, the flushing of your body with ample fluids? Do you keep your body trim and clean at all times?

Your mind, your home, your work, your friends are also part of the instrument

we call life. Are they kept orderly and clean, well read, well cared for, exposed to constructive, harmonious experiences?

2. **LEARNING THE INSTRUMENT:** Are you making every effort to understand others and the life around you? Do you regularly seek information and facts about the world in which you live? Are you diligently absorbing and contemplating the lessons in your monographs and in supplementary materials?
3. **EXERCISE AND PRACTICE:** Most time-consuming and most important on the list is exercise. Are you working at living a Rosicrucian way of life? Do you work daily to bring light, life, and love into your being and surroundings? Do you spend a certain amount of time each day consciously trying to bring forth a more beautiful image of humanity, namely, yourself? Are you working on yourself rather than worrying about others' behavior and accomplishments or lack thereof?

This is the problem in mastership: It is knowing what we really are striving for. The frater's question was well taken, and we trust that these few comments will help more fratres and sorores to attain this much sought for goal.—B

### Must Mystics Go Into Retreat?

Another soror addresses our Forum: "When does a mystic go into retreat to find the secrets, or the mysteries, of God?"

This whole question is quite controversial in its respective elements. First, it assumes that a personal God, or Deity, has secrets, or mysteries, which are being kept from mankind. If this is what is actually meant, it is a recurrence of an old theological doctrine. In the Middle Ages and even more recently among certain religionists, it was assumed that God, or a Supreme Being, had a special knowledge or wisdom by which the phenomena of nature occurred, which was to be kept inviolate. Man must never attempt to probe into such mysteries since it was contended that to do so would be sacrilegious.

For several centuries, this was the basis of conflict between science and rationalism, on the one hand, and orthodox religion, on the other hand. Science searched for natu-

ralistic *physical* causes for the phenomena man experienced in the world and even in his own being. Religion asserted that these matters were outside the province of human intelligence or man's right. They were the *secrets*, or *mysteries*, of God, never to be known by man. Science countered this argument by saying that *man should know* everything that is possible for him to know through his own efforts.

Philosophy, metaphysics, and *true* mysticism take the same position as science in this matter. There are mysteries, but they are only such because they are matters that man has not yet been able to fathom. They will vanish, their clouds of obscurity dissolve, before penetrating knowledge—if and when such is acquired. There is nothing cosmically that should not be known. There is no sacrosanct wisdom that is cosmically denied man.

This does not mean to imply that man has the intellectual or other capacities to comprehend the plethora of reality and all phenomena that exist. There undoubtedly is much that man, no matter what his future intellectual heights, will never have the ability to comprehend. But his ignorance will not be because of any cosmic ban or prohibition, but rather because of the limitation of mortals.

It is the duty of man, therefore, to scan the universe within him and without with the *light of reason* and the powers of an enlightened judgment. The more that he discovers about the cosmos, the more he adds to the glory and majesty of any concept of the Deity which he may have. We have often said that man is the creator of his God. By that we mean that the image man has of a Supreme Being, or Mind, is the result of the unfolding and development of his own understanding. Most men have *remade* their God several times in their lives since their first childhood conceptions. Each time of inner growth on the part of the individual resulted in his having a transcendent conception of his God.

To explore the mysteries, the cosmic phenomena not yet understood by us, does require certain preparation. There are the *empirical* and what we shall call the *subjective*, or intuitive, approaches. The first, the empirical, is the objective; it is the use of our sense faculties to examine thoroughly

all that we observe to determine their causes and nature. This is the method of science, which can and does clear up many centuries-old mysteries once thought to be beyond the understanding of man.

The other method, the subjective, the *intuitive*, is the philosophical and mystical way. There are many things in life whose manifestations and operations are already known to us scientifically by objective means, but their relationship to our lives still remains unknown. In other words, what value should we attach to these things? How can they be adapted to the welfare of man? What purpose should man assign to them? This is where philosophy and mysticism enter. Philosophy contemplates a pattern, a scheme for man, into which his knowledge, acquired objectively and scientifically, may fit. The concept which he arrives at by using this method is not always right, and his ideology may have to be changed as experience shows it to be imperfect. However, it is better that such deductive attempts be made rather than to have a knowledge which is nonapplicable to our lives.

The mystic, too, may in his attunement envision a meaning to what previously had been to him a mystery. To him, then, it may become clarified. But, subsequently, he is morally obligated to communicate his intuitive enlightenment to others. Further, it should not rest upon his mystical experience alone. If it is to be useful in a mortal world, he must reduce his experience to a factual and apodictical state so that others may perceive it. A mystic may take the conception of his experience to a liberal scientist to try to substantiate it in an objective, physical way. It must be granted, of course, that a mystic may envision a solution to a so-called mystery which is beyond the possibility of substantiation in our present day.

For analogy, in a meditative state, the mystic may realize intimately *immortality* and know that the consciousness of self does survive death. However, it may be extremely difficult for the mundane sciences of biology and psychology, for example, to confirm the elements of the experience of the mystic. In other words, immortality will still remain abstract. But, possibly, a generation or more in the future, proof of the mystic's experience may be found.



Next, we are concerned with the subject of *retreat*, which the soror's question also includes. This retreat must be carefully understood from the mystical connotation of the word. It does not necessarily mean becoming an anchorite, that is, a recluse. One does not have to withdraw from society and from the world. He does not have to practice self-mortification. Rather, it means being *alone* with self. It is to introvert the consciousness so as to attune with the deeper and finer impulses of self. It means to exclude for a period the usual inrush of objective sense impressions so that intuition and the more profound and spiritual aspects of the being may be experienced. Even more succinctly stated, it means to realize the self on another level of consciousness. It is to get away from the objective momentarily and to shut it out. It is also to exclude the objective aspect of reasoning and let the prepared thoughts of intuition come through to the conscious mind.

It is not simple to attain this state of a higher level of consciousness in a crowded and often raucous world. We cannot always find that *aloneness* which is desired. On the other hand, this does not mean retreating into a dense forest or climbing to the top of a mountain to dwell there. This aloneness often can be had within the privacy of one's own sanctum during some period of the day. Other persons have found the necessary temporary release from the objective self while walking in the park or while seated on the bank of a river, or even when seated quietly in a public library with a book before them—with their consciousness reaching out into the Cosmic rather than just to the pages of the book.

When should this attunement, or retreat, be undertaken? There is no specific time; the time is when one experiences the urge to be *alone with self*. When one feels that he wants to embrace the Absolute, when he wants to break out of the shell of routine affairs that grip the consciousness as in a vise, then is the time to be alone with self.—X

### The Ease of Belief and Disbelief

Frequently, members beginning the study of Rosicrucian philosophy find some confusion in their thinking as a result of the concept stated in one of our early Neophyte

monographs emphasizing that the Rosicrucian philosophy transcends belief. This concept, as I interpret it, is a traditional part of the Rosicrucian philosophy because of the fact that belief alone tends to be superficial. There seems to be a tendency on the part of many individuals to think that the process of belief is enough to establish a philosophy of life and a way of living. Such an outlook on a philosophy of life is so superficial that it is apparent by the lives and expression of many that merely stating that they believe something is easier than making the effort to formulate a philosophy of life.

A basic principle upon which affiliation and association with a number of religious groups is based is the acknowledgment of belief in their tenets. If men and women acknowledge that they accept—that is, that they believe—the tenets of a particular religious denomination, group, or cult, then they are considered to be a part of that group. They have, in the terminology that is used by some of these groups, been “saved,” that is, saved from that which does not conform to the beliefs to which the group subscribes—if we wish to be very technical in our definition. Such individuals then have a further belief that by such acknowledgment they have fulfilled a part of their life's obligation, have adjusted themselves, as it were, to the fulfillment of their destiny. It is obvious, therefore, that belief can be used as a mere dulling or as a form of anesthetic to ease the functioning of the mind. The acceptance of someone else's belief has a tendency to stop the function of originality and creativity within the individual mind.

I do not interpret the Rosicrucian teachings as condemning all belief or inferring that belief is in itself wrong. The fact is that this would be a rather faulty conclusion since all of us acknowledge belief in our daily lives. For example, when we cross a bridge, if we are not engineers, we might not understand the construction of that bridge and how it is that it supports the span and the load that it carries across a river or an open area in space. Therefore, as we set our feet upon that bridge, we believe that it has the strength to support us. Without that belief, we would be hesitant ever to cross any bridge. If we did not believe that an

automobile would respond to the controls that we use as drivers, we would not be able to drive because we would be in constant fear that something would happen.

Therefore, it is logical that we have to accept certain beliefs in those areas of which we cannot possibly be completely informed. We cannot all be experts in every phase of life's experiences; therefore, we place our confidence in the experts and the specialists. Our acceptance of the technical knowledge of someone else to build a bridge, an automobile, an airplane, a telephone, or any other object that we use with reasonable frequency is an acknowledgment of our belief in the inherent function of the object with which we are going to deal.

This type of belief in a sense differs from the voluntary acceptance of a series of statements of someone else. To state upon affiliation with a Christian church that one believes in the Apostles' Creed is simply to accept what someone else has written down. What I say here does not constitute a criticism of the creed, but it does constitute an acknowledgment that the creed is an association of ideas written by other human beings much like ourselves. To accept a belief without being able to verify the factual contents of the statement is to turn over to someone else the ability that we have to arrive at conclusions and formulate philosophies, permitting a belief to supplant investigation, research, and application of the innate powers with which we were born that allow us to examine for ourselves that which exists outside of us.

While it is true that belief is often a means by which an individual finds it easy to substitute an attempt to arrive at his own conclusions and formulate his own philosophy of life, it also works to a sense in reverse. The individual who claims to be an atheist is also accepting a belief of someone else rather than of himself in the usual sense. Atheism is very easy. It is just as easy to deny as it is to affirm. The person who accepts a belief in God as defined by a religious group is the one who is finding, as I have already pointed out, an easy way to accept somebody else's philosophy. The person who accepts a belief that there is no God, in other words, an atheist, is finding an easy way to be a nonconformist. This type of

individual is usually using a denial, a mental rejection of a situation, to substitute for his own ability to reason what a basic philosophy should be.

The habit of disbelieving is so effortless, so easy, in fact, that we are hardly aware of it. There are individuals who go through life claiming that the thoughts and actions of almost everyone they meet are wrong and that they do not agree with them. In other words, they are disbelievers. Now, it is well that we should, as stated in the Rosicrucian teachings, be walking question marks, but the intelligent member is always seeking to learn and to evolve his own consciousness. Therefore, he neither believes nor disbelieves simply because someone else has believed or disbelieved. He does not subscribe fully to what we might call ready-made theories.

Anyone who is seriously interested in his own evolverment knows that this process is, in its final stages, an extremely individual matter. He is willing to examine with tolerance the true beliefs of others and to draw from them whatever appears to be useful to him for the formulation of his own philosophy. Therefore, remember that mental rejection of the other person's ideas, as well as their acceptance, is simple.

The formulation of a satisfactory philosophy requires time and effort, frequently a whole lifetime. We should neither be believers nor disbelievers upon impulse nor upon the advice of another. We should always be aware that we have experience to gain in this life. The way in which we gain that experience and the way in which we use the results of our experience are foundations upon which a philosophy of life will be built. Then our behavior will appear to others to be an example of what we have accepted, of what are our beliefs and disbeliefs.

It appears in history that the general trend is to turn from belief to disbelief and again to belief. Today, we are living in an era of rejection, where many, many individuals of all ages are more concerned in being noticed by their rejection of accepted practices and principles than by contributing to their own evolverment or to the welfare of men. Remember, it is easy to mentally reject any concept; but remember, also, that

the process of rejection should be one of study and analysis, not merely being a parrot to say *no* to anything that someone else may have found of value.—A

### Enjoying the Obvious

*Simplicity* is a well-worn topic these days when everyone talks about going back to the simple life. It seems that every facet of education tends to make life seem more complex. Everything is being broken down into its component parts. Everything is made up of a lot of other things. No subject is simple any more, and this is cause for worry for lots of folks. They start looking back to the good old days.

Keeping life simple is important. In the midst of complex technology, people shouldn't lose sight of the simplicity of common, daily occurrences. They shouldn't lose sight of the obvious. Many who once see the anatomy of a situation or thing they previously enjoyed, no longer enjoy it. Seeing a movie being made—behind the scenes, as it were—spoils the effect of the movie for them. Seeing food prepared in a restaurant spoils their dinner. Hearing a medical lecture gives them all sorts of symptoms. Dissecting the universe throws them into a state of confusion and insecurity.

Life is a series of manifestations. It is a continuum of events, a sequence of happenings. The explanations we give these events do not change the events themselves.

However we explain the phenomenon of the heavens, for example, there is no change in the effect that the day and night have upon us. The days, with light and the warming sun, are welcome events to be enjoyed and savored. Nights, with their more restful note, their twinkling stars and often seen moon, continue to have their romantic, stilling effect. So, a star is a great ball of fiery substance, radiating poisonous gases and deadly cosmic rays. If that is all one can think of as he gazes up at the starry heavens, he is missing the obvious reality of the moment—that the star is no threat to him; that it is a radiant asset to the beauty of the night as he observes it from his position on the earth.

People often get into arguments over the explanation of the nature of things, as though the arguments were the realities

themselves. When a person who believes in reincarnation, for example, discusses the subject with someone who does not, the argument on either side has a disturbing effect on the other. It is as though some new truth had been introduced. But arguments are not new truths; they are only attempts to arrive at truth, which is neither new nor old but only that which *is*.

No matter how we explain life after death, whatever really happens goes on happening just as though no one had ever argued about it. People live and people die, and behind this there is a truth about what really happens. This truth prevails no matter who wins an argument; no matter if both sides are wrong. Thus, entertaining or suggesting new ideas on such topics as life and death should not disturb people. The ideas do not change the true nature of things. They are either wrong, or they are approaching the truth. That which most nearly approaches truth should be the most welcome of all.

We see in this that man mourns the loss of his ideas or notions about things more than the loss of a truth. He would rather sacrifice truth in the interest of holding fast to his beliefs and customs. His search for truth is too often rhetorical. There is no real desire to discover anything that will disturb the status quo. Man is ready to face truth only when the pressures of discovery and need force him to consider another way. Even then, he is a reluctant party to truth.

The world today faces many "moments of truth," times when men and women are constantly being forced to adapt and adjust previous beliefs to new discoveries and attitudes. It is well to remember in these times that nothing is really changing in its essential nature. It is only man who is looking at the *same* thing anew.

In the world of philosophical concepts, man is especially susceptible to dogma, to staying in the same course, for he has so little tangible evidence on which to base a change in course. Thus, a disruption of a philosophical concept can completely undo a person. Still, it is in the field of philosophy that man will have to face his greatest test of adaptation and adjustment over the next few decades. Time-honored concepts will be challenged. Is there a God? Is man the master of his fate? Is he immortal? Is he con-

scious after death? Already millions of people say "No" to these questions. Are they right? Are you right?

In the final analysis, it does not matter so much who is right. What *does* matter is that people are in search of truth. What does matter is that truth is revealed. If a concept cannot stand up to questioning, then it must be less than truth. If a concept is truth, then questioning it will only serve to further its validity.

Our advice is not to let the concepts themselves disturb you. You are *living in truth*. The obviousness of everyday events and feelings are the truth. Ideas are only descriptions of that.—B

### Getting the Most From Membership

A soror asks our Forum this question: "What is the best way or method to get the most benefit out of Rosicrucian membership?"

To a great extent, the answer to this question depends upon what we seek in membership, that is, what we expect from it. We may divide the essential benefits of membership into three divisions: The first is *knowledge*, the second is *development*, and the third is *Peace Profound*. Now let us consider each of these three briefly.

We cannot accomplish anything without knowledge; it consists of information, facts, procedures, a technique, or an art. We may stumble at times into a series of circumstances by which we may attain what we desire. However, such a state is a rarity. Anything worthwhile, whether in business, a profession, the arts, or sciences, requires *preparation*. Knowledge is acquired experience. This experience is either gained personally through direct participation or it is a matter of learning the accumulated experiences of others.

We have to study to gain knowledge—the accumulated learning and experience of others—in addition to our own personally acquired experiences. The reason should be obvious. We cannot crowd enough personal experience into our lives to learn all that we should know. Further, it might not even be possible for us to have the same experiences that certain persons have had whose knowledge *we need*. So, we study the accumulated knowledge and wisdom of man-

kind in its various channels for our enlightenment.

Therefore, the first step in Rosicrucian membership toward results is a serious, conscientious *study* of the monographs. The individual who does not do this, who is derelict, who allows his monographs merely to accumulate is missing the basic, the first essential, of Rosicrucian membership benefits. We have little patience with the member who says he has "no time to study the monographs." A monograph can be studied and its essence extracted, that is, absorbed, within *one hour a week*! The average person spends that much time *daily* with a newspaper. Many persons spend several times that period sitting before their television sets.

There are, of course, legitimate exceptions, situations where there is an accumulation of monographs: illness, some emergencies, or travel. Other than such conditions, very few persons can honestly say that they have no time during an entire week to spend one hour to read and study a monograph. In fact, the person who claims he does not have an hour to himself is admitting that his life is badly organized. Most of such claims are, in truth, due to indolence or lack of interest. Not investing interest in the teachings is going to produce very poor dividends in membership benefits.

The second factor of importance in Rosicrucian membership is *development*. As Rosicrucians, we learn and come to *know* that man has many powers and even latent faculties that he rarely uses. In some instances, he has not even realized that he has them. The teachings are intended to acquaint us better with the world around us and show us how we may use cosmic and natural phenomena more effectively for our benefit. But they are also intended to help us to know ourselves better and *use* ourselves more fully. The teachings, thus, are intended to be applied so as to *awaken* and *develop* to the fullest extent our psychic and subliminal powers and forces.

A man goes to a gymnasium to do weight lifting or calisthenics in order to develop unused muscles. When the muscles enlarge and harden, they are able to accomplish more, whether at work or play. The Rosicrucian knowledge presented in the teachings is for the development of the intellect,

the intuition, and the mental and psychic processes generally. This, of course, results in a greater potential of accomplishment for work or play in the life of the member.

This development is linked to study, to the acquisition of knowledge presented in the teachings. It must be taken out of the category of mere intellectuality or reading. There must be *practice*. Just to read the exercises, for example, which are intended to develop the psychic centers and their functions, accomplishes nothing more than presenting statements of fact. The member who merely reads his monographs patently does have an advantage over one who does not. But if he does nothing more, he is yet far behind in realizing Rosicrucian membership benefits.

The third category to which we have referred and which is a necessary requisite of successful membership is *Peace Profound*. The term *Peace Profound* sounds like a romanticism; some persons may not be able to understand its relationship to the plebian affairs of every day. *Peace Profound* has both negative and positive values. Its negative value is *imperturbability*. We would all be much happier if we could be free of those irritating, annoying, and frustrating circumstances which we encounter frequently in our living. They perturb us. Therefore, a very definite kind of peace is the elimination of such perturbation.

There is also the positive value of *Peace*. It is to acquire pleasing, harmonious sensations, a deep inner pleasure, a contentment with the world. Perhaps it is more aptly described as the titillation which we call the *joy of living*. This, then, is the *summum bonum* of the Rosicrucian teachings. Through the use of the teachings, we may attain true happiness, not just a gratification of our appetites but also a satisfaction of our higher emotions and sentiments and of our moral and idealistic selves. With knowledge of the Rosicrucian teachings acquired through study and with the awakening and development of all our cosmic powers, we can aspire, then, to a course in life, an end, which when realized will provide this genuine happiness which is *Peace Profound*.

Many sincere students of AMORC have been inspired through their study of the teachings and the new knowledge and power they have gained to enter into new, more

satisfying, and more lucrative vocations. Even those who do not change their occupations or professions because of the impact of the Rosicrucian teachings do gain a new insight into their work and a different approach that bring them a greater happiness and, of course, personal peace.

There are persons who find life hard, unpleasant, even seemingly meaningless. It is not because they are in poverty or afflicted with illness, but rather that they are in an unsettled state of mind. They do not know exactly what they want to make of their lives. They may think that gaining great wealth and sensual pleasure is all that is necessary. In such pursuits, though, they may often lose their health and self-respect and become embittered. Each of us has known or met persons like that. Conversely, we have met others with far less worldly goods, who are obviously enjoying life immensely and, apparently, by living simply. But their philosophy of life, what they have associated with life, what they have put into it and extracted from it, is quite different from that of the embittered people.

You may say that this amounts to having a different outlook on life and that it is a matter of *personal philosophy* held by the individual. To use an old adage: "There is nothing wrong with the world—just the people in it." It is true. To a great extent, we shape our environment, the conditions that will make us happy or otherwise. It is a matter of personal philosophy, but a philosophy of the *right kind*! It is *this* that the Rosicrucians are endeavoring to do. They are not trying to assign to each member a ready-made philosophy, but rather to give to each the elements by which he can create a sound philosophy best suited to his personality, intellect, and temperament.

Therefore, "the best way or method to get the most benefit out of Rosicrucian membership" is to start to coordinate *knowledge*, *development*, and *Peace Profound* in the manner briefly outlined here.—X

### Awareness of Our Limitations

There are some schools of thought that claim that the human being has no limitations. This was a concept of some individuals associated with what became known in the early part of this century as the *New Thought* movement. The proponents of the

theory to which I am referring made the claim that there is an unlimited supply of all that man needs and that by adopting a philosophy which claims that no limitations exist, we can draw upon that unlimited supply at all times and never know the concept of limitation.

This is a most intriguing theory and, naturally, anyone who is aware of any type of limitation would like to subscribe to a theory that denied the existence of limitation. If by following a formula, repeating a series of words, or simply acknowledging belief or agreement with a system or series of principles evolved by someone else, we could in a sense be free of all limitations, then it would certainly be a happier, pleasanter world in which to live, and we would have everything that our hearts could desire.

As I have already said, there are some schools of thought that are based upon this principle. One closely related to it is the principle of affirmation, the principle that simply by affirming we have what we do not have, we attain what we have not attained. The use of the phrase, "Every day I become better by believing I am better," is an example of this type of philosophy. Many individuals who have wholeheartedly and enthusiastically subscribed to such a philosophy have been somewhat discouraged by realizing that the denial of pain does not stop pain, that the denial of the fact that we have nothing does not produce wealth. In other words, the stating in our minds or repeating orally that limitation does not exist does not solve our problems or supply our wants.

Some years ago, I was acutely concerned with a problem that was fundamentally anatomical. I had a limitation in the physical body, and my concern seemed to exaggerate it, as is commonly the case. Finally, a very wise Rosicrucian doctor, whom I respect, said to me one day, "You act like a man with one leg, who refuses to use a crutch." This comment registered in my consciousness. I learned that a limitation must be acknowledged. A man with one leg, regardless of how many times he may affirm that he is not limited by one leg or whether he refuses to acknowledge a physiological fact, does not change the circumstances. A crutch or artificial limb is needed if one has only one leg.

However, we do have the ability to transcend or surpass a physical limitation. I know of an individual who lost one arm and who, nevertheless, became a successful professional man—in fact, he did better in his field than many have done with both their arms. I have before used the illustration of an acquaintance of many years ago who became an outstanding musician after he was totally blind. Men can accomplish great things in life in spite of their limitations rather than by trying to deny the limitations. In other words, we should be aware of our limitations but realize at the same time that they can also be means to an end that is successful.

If my friend of many years ago, who became blind while he was studying at a conservatory of music, had simply stated, "This is the end of my career," he could have spent the rest of his life bemoaning his limitation. Actually, however, he continued by studying Braille and music, and he became an outstanding musician. I am not trying to belittle a physical limitation. I know from personal experience how trying a physical limitation can be. Such a limitation is constantly impinging upon consciousness and causing an individual to be aware of that limitation. All who have experienced physical limitations have sought for and hoped that there was a possibility by which they could completely overcome them, that there was a magic word or formula that would make it possible for them to be a success, to control themselves, and to replace everything representing a degree of limitation with all that they need.

Limitations, insofar as the life of the average individual is concerned, usually are in the area of the physical body; in other words, in the area of health or of physical possessions. To put it another way, they are in the economic experience or because of social contacts. If we are lacking an important anatomical or physiological function, we are going to be acutely aware of that limitation, and it is going to take determination and much more work than if we had our full physiological equipment. In order to accomplish even the relatively simple things in life, we shall have to use more effort and energy than the one who is fully equipped; but, at the same time, we should realize that no one has every physiological

factor of his body perfect at all times. We are all prone to illness and accidents, and adjustments must necessarily be made to compensate for the limitations that are ours.

The same principle is true in the economic world. I believe that no one has ever attained all the wealth that he thought he would like to have. We all feel limitations in attaining our physical desires. We all think that we could use more than we have. But the individual who bemoans his lack of money or material property is using time that could better be directed toward trying to gain some of the possessions that he thinks he lacks—in other words, in trying to overcome his limitations. It would be better to direct ourselves toward the accumulation of a degree of economic independence rather than to bemoan the fact that we are not millionaires.

The individual who feels that he is handicapped by not having the proper social contacts and relationships could better direct part of his time toward making acquaintances and making himself of interest to other individuals rather than bemoaning what he lacks. The fact is that we all have limitations. So often we have heard a person say that he could not explain why an event occurred or why a particular occurrence should be a part of his experience. Such an individual should be aware of the fact that if he could explain all events and experiences, then he would not have to go through an experience that is a part of his present process of living.

In other words, if I could explain every event, every catastrophe, and every piece of sorrow, grief, and suffering that other individuals or that I myself might experience, then I would not be incarnated in this particular time and place. The fact that I cannot explain some of the suffering and grief in the world is in itself proof that I have to be here to live in these particular circumstances in order to experience the impact of my present environment upon me. Such experience is a part of my evolvment and will lead to the gaining of the knowledge and ability that will sometime make it possible for me to explain that which is now unknown.

The philosophy of life that no limitation exists is unreasonable, but we can evolve a philosophy of life that will make us aware

that our niche in our present environment is to gain experience and knowledge that will help us to overcome limitations and reach a time when limitations will no more affect us. Remember that most of our limitations have to do with the physical body and our material environment. Looking toward the psychic, the mystical, the spiritual—and finding true values there—is the basis of developing a philosophy of life that will not be affected or impeded by limitations.—A

### A Time for Choosing

A soror I chanced to meet during a recent Rosicrucian convocation asked for further clarification on the subject of *discernment*. This word evidently had come to her during a period of meditation and had some special significance at the time. Discernment, of course, is a faculty of rational beings, a faculty which permits comparison of values and enables man to choose a good as opposed to a lesser good. Discernment is the ability to judge the quality of an object or situation. It follows that the more acutely one can discern the difference between two alternatives, the better he is able to follow the path which will improve his life.

For many people, there are no great variations in the events of their lives. There are no blacks or whites. Everything takes on a grayish hue, a sameness that spells monotony and boredom.

A person with great discernment sees many hues. He sees a hundred shades of green in every tree, countless expressions in the faces of those he meets each day, untold opportunities in every situation that crosses his path.

The person with discernment is a person with a life filled with the wonders of creation. He is conscious not only of the hues that color the rocks and fields, but also of the many facets of human experience. There is no sameness for him. He knows black from white and all the values in between. He has choice, a choice as varied as his ability to discern the differences around him.

Discernment comes with mystical development. It is the intuitive insight of the mystic—an art to be sought after, to be treasured, to be used for the greater expression of the Cosmic within man. It tells him always the

better path to take. It leads him always to the most gratifying goal.

How does one achieve discernment? By making judgments. By making decisions. By exposing oneself to alternatives. With each set of alternatives, with each decision, with each judgment, discernment grows; and with growing discernment, there comes a fullness of life—a panorama of experiences unparalleled in human history.—B

### Why A Rosicrucian Museum?

What is the relationship between the purposes and functions of the Rosicrucian Order, AMORC, and an *Egyptian Museum*? In other words, why does AMORC conduct such an activity as a museum? There are several reasons which we believe are not only justifiable but also essential to the welfare of AMORC.

First, it must be understood that having a Rosicrucian Egyptian Museum is not a commercial venture. It is a nonrevenue producing activity. *There is no fee or admission charge* for either the visiting Rosicrucians or the thousands of the public, including school and college groups, who annually view its exhibits.

As every Rosicrucian knows, the history of AMORC is divided into two categories: the *traditional* and *chronological*. The former concerns the early beginnings of the mystery schools of Egypt, which were the first assemblies of men and women to inquire seriously into the universe around them and to probe into their own natures. Though the word *Rosicrucian* was not known then, at least many of the symbols and even some of the rites, and especially the *spirit of inquiry* of the Rosicrucian Order today, had its inception in those beginnings, which later spread to Greece, Rome, and elsewhere in Europe.

The *chronological* history, the written aspect of the Order, goes back to the very earliest period of printing and, before that, to the handwritten manuscripts. Some of these were at first recondite, and later there were published references in the works to the "Brethren of the Rosy Cross." The chronological records outside of the archives of the Order itself are somewhat confused, showing various times for its inception. This

is because nonmember authors related the beginning of the Rosicrucian Order to the first time they personally came in contact with some public reference to it. As a result, there are erroneous accounts, showing the Order as having begun at different times in different countries.

However, there are a romance and a fascination about the *traditional* mystery schools to which the Rosicrucians are so much obligated—for their motive, at least. Consequently, we have always desired to perpetuate their traditions, not only in word but also in *symbol and form*. Therefore, since the beginning of the second cycle of AMORC in the Western world 50 years ago, all of our temples have been designed in simulated Egyptian architecture. This is just as most of the law courts, for analogy, and halls of justice and public libraries for several centuries have been in their outer architecture of Grecian or Roman style, that is, of the classical periods.

Then, too, as Rosicrucians, we must ever be conscious that history and human events are not disconnected. They are a concatenation of causes and effects. Each civilization, each culture, stands upon the foundation of what preceded it. As one historian has said, "We stand upon the shoulders of those who have gone before." What we are as a civilization may seem on the surface unlike anything preceding it. However, we know that it is really our inheritance of language, science, and art that has made it possible for us to make the advances we recognize. We have not started from a beginning in our times.

History is not a *dead past*. Human nature's traits, inclinations, and tendencies change slowly. Man is still very much motivated by his primitive emotions; and under the veneer of his current so-called refinement and culture, he is much the same as he was one hundred or even 5,000 years ago! History repeats itself because so do the factors in human nature which, in turn, cause events which make history. If we study history, we learn that there are not only those things which are creditable to human nature but also the gross mistakes man has made. If we heed history, we can avoid many pitfalls into which society has previously fallen. Historians and students of history can point out many parallels between what we do



today and what, for example, the Greeks and Romans did centuries ago.

It is remarkable how many things commonplace to us, which we think are of our times, actually began in Egypt. Everything from *beer* to *taxes*, with a world of other things in between, began in Egypt. In fact, we have two fascinating illustrated booklets, entitled *It Began In Egypt*, which are published by AMORC to reveal these startling beginnings of many of our present-day customs which originated thousands of years ago.

Dr. H. Spencer Lewis, the first Imperator of the second cycle of AMORC, was fascinated by the artifacts of Egypt, especially because of the reasons heretofore mentioned. He acquired through the years a number of rare original Egyptian objects such as scarabs, jewelry, steles, etc. As early as 1928, he decided that his personal collection should be made available for examination and appreciation by the Rosicrucian members. Therefore, he donated this material, worth a considerable sum, to the Rosicrucian Order, AMORC. In the first administration building of AMORC in that year, a few cases were erected along one of the walls of the lounge adjoining the temple (not the present Supreme Temple). This, then, was the *nucleus* of the present Rosicrucian Egyptian Museum. In the 1930's, the collection having grown considerably, the first unit of the museum was erected as part of the administration building.

In subsequent years, through Dr. Lewis' efforts, a fine selection of Egyptian antiquities was acquired from private collections in Egypt and Europe. To this, equally rare Babylonian and Assyrian pieces were added. Finally, a handsome wing was added to the museum, but this was still only a part of the administration building. This addition was made during the early years of the last decade.

The public, always invited to attend, listened to qualified attendants explain the artifacts as they walked from gallery to gallery. These artifacts show the beginnings of man's belief in the afterlife and in immortality and depict the development of handicrafts, arts, writing, architecture, religion, and philosophy.

The press—newspapers and magazines—became aware of the collection and wrote

about it. Visitors from throughout the world continue to stop at Rosicrucian Park to see the "Rosicrucian Museum" and its now renowned collection. Objects in the museum have been authenticated by such renowned Egyptologists as Dr. Georg Steindorff, who held the chair of Egyptology at the University of Leipzig for over 20 years, and Dr. Etienne Drioton, former Director of Antiquities for the Egyptian Government and Curator of the world-renowned Cairo Museum. At present, Dr. Max Guilmot, noted Egyptologist of Belgium and a member of AMORC of France, is our consultant.

Today, professors and teachers from universities, colleges, and schools bring their classes to the Rosicrucian museum to study its collection, which is now the largest in the Western United States. Several technical works on Egypt and Assyria have photographs and texts about objects in the Rosicrucian collection, and they speak highly of them.

What does all this mean? It means that many educated and culturally minded people are drawn to Rosicrucian Park who otherwise might not have heard of the Order. Then they not only admire the museum but highly respect the organization that is making this *free* cultural contribution to the community and to society generally. They inquire about the activities of AMORC and, of course, a number of them become members. There is no attempt on our part to solicit visitors for membership *unless* they evince interest.

From this, it can be seen that the Rosicrucian Egyptian Museum is not only something of which every member should be proud—even if he has never had the opportunity of visiting it—but that it is also an *excellent* medium of *public relations*. However, the growth of the museum collection has crowded the present building. Further, it was also necessary that AMORC extend its administrative facilities, which are likewise overcrowded. A separate administration building would have been inefficient because it would have necessitated the crossing of lawns by the staff between the new and old units. So, it was decided to build a new and handsome separate Rosicrucian Egyptian Museum and move its collection into it—a tremendous task. The old museum building can then be converted to adminis-

trative use since it is attached to the present administration facilities.

Obviously, all of this is a matter of *great cost*, though necessary, as you can realize. There is no support available from either the State or Federal governments for museums anywhere in the United States. AMORC must be its sole support, and such is possible only through the generous *donations* of our members for this cause. We do not ask for fees from the public because we wish to avoid any misconception that the museum is a commercial enterprise and because of tax reasons.

So, this is why AMORC has a museum and is *building a new Egyptian Museum*.—X

## Rosicrucian Techniques

### 1. Assumption

Assumption is a concept based upon the process of assuming ourselves to be functioning as a different entity from what we in reality are. To practice assumption is to assimilate the experience and to a degree the consciousness of another. In much religious literature, there has been a great deal of mystery surrounding this concept.

Many religious leaders have practiced assumption in order to speed the understanding of their message to the minds of others. In the tradition of most of the world's best known religions, there are references to the assumption by avatars, or masters, of the lives and consciousness of those who heard their message. Thus they were able to use the channels existent about them for the perfection of their message.

Surely, an individual as intelligent and as evolved and with the access to wisdom as Buddha, Jesus, or Mohammed—or which many of the great philosophers and masters had—could not have conceived of his message being grasped in its entirety within the lifetime he had to share with his followers. Those who followed the teachings of such a master could learn only of the periphery of his ideas.

In a sense, therefore, these masters had to attempt a forced system of teaching, bringing to the minds of their followers their ideas in such quantity and with such force that it would make an impression that would reverberate through the centuries after they no longer existed as physical living beings.

Assumption was probably the process used to accomplish this end.

When we assume the identity of another individual, we do so in order to try to impress upon him the importance of a fact, a bit of knowledge, or the wisdom of a certain type of action. In accordance with the instructions in our monographs for accomplishing assumption, we mentally visualize and conceive ourselves to be the person whom we are trying to impress.

We should imagine ourselves taking on his characteristics of behavior and even his appearance; then, when we have thought and concentrated upon that to the point where we conceive ourselves to be momentarily that individual, we implant the thought or idea in our own consciousness exactly as if it were in the consciousness of the other individual. By this process, we should be able to influence others toward higher ideals, nobler purposes, and toward the gaining of knowledge, provided they are to any degree whatsoever receptive to our thoughts.

Assumption cannot force knowledge, action, belief, or ideas which are wholly unacceptable to the other individual. Just as the hypnotist cannot make anyone perform an act which he is morally and ethically opposed to performing, neither can someone cause another to do anything that he does not choose to do volitionally. No human being by any mental process can cause another to act against his will.

Assumption is the process of planting the seed. That seed must be accepted and grow within the consciousness of the individual in whom it is implanted. We are not our brother's keeper in the sense that we are responsible for his behavior. We are responsible only for fulfilling our obligation to give him proper direction, to offer help, and to implant constructive ideas in his consciousness. Our obligation then ceases.

Eventually, all of us must act upon our own; but those who aspire toward Cosmic Consciousness, toward higher ideals, assume the responsibility of transmitting, transferring, and implanting these ideals by word, by deed, and by the mental process of assumption within the minds of others so that all men may eventually direct their attention and consciousness toward their Creator.

## 2. Projection

Projection is a process of the extension of consciousness. The Rosicrucian philosophy holds as a fundamental principle that time and space are purely physical conditions. They are in a sense limitations of the physical mind. Time is in reality no more than the duration of consciousness. Space is no more than a gap in our ability to perceive. Therefore, consciousness transcends the limits of time and space.

Consciousness is a continual process of conception within the mind. The mind of man is also the instrument of recall and creation. That consciousness should be limited to the physical brain of an individual is purely an assumption that has grown out of a materialistic philosophy. Consciousness does not necessarily exist in my brain. The brain serves as a medium for its expression; but consciousness is in every cell of my body, and it can expand into my aura and even beyond that into the area about me.

When we speak of projection, we are concerned with this expansion of consciousness. Projection is the ability of consciousness to take over in areas removed from us in what we ordinarily consider the realm of time and space. When I project, I become conscious more acutely of a situation that may lie beyond the physical limitations of my being.

We are so familiar with the situation immediately about us that projection seems to be a very strange phenomenon when it is first presented to us. Possibly, our first experiments with projection should be limited to nearby places; that is, to the next room or to a place with which we are very familiar and which is near by. Such experiments help to break down the illusion of space and time to which we are slaves under so many other circumstances.

Projection is not a process by which we satisfy curiosity. Even if we attain a degree of perfection in the process of projection, it is not necessarily for the purpose of eavesdropping on someone else. We cannot enter the privacy of another's consciousness regardless of how perfect our ability to project may be. In a sense, we can only go where we are permitted to go. We can only expand our consciousness into areas where it will find harmony and attunement with itself;

otherwise, consciousness ceases to be a continual and extended process. Consciousness should manifest as a continuing process; to interrupt it would be to cause a break in the continuity and would make projection impossible.

Some have asked what is the value of projection. Projection has no particular value except that upon occasions it can be used for obtaining vital information that cannot be obtained otherwise unless, possibly, through mental telepathy. We can influence other individuals or at least do our part toward influencing them by assumption.

Many times, processes are combined. Meditation and concentration, for example, are not always individual, separate processes. Neither are assumption and projection. Possibly, the most valuable use of projection is for those who for some reason or another have to remove themselves from the vicissitudes or problems of their immediate environment.

There is the classic story of an individual who was wrongly sentenced and who spent many years in prison. His jailers believed that he would become mad from the effects of isolation. By projection, however, he maintained his sanity and a close relationship with a loved one from the time of his confinement until his transition.

During even recent times, many of those in concentration camps during the Second World War and others who have been confined in countries under certain forms of government that restricted their actions and movements have been able to maintain their evolvment, sanity, and growth by the process of projection, which enabled them to escape the problems and hardships of the moment. Many individuals who have endured ill health and suffering have likewise been able to project their consciousness away from the physical limitations of their oppression of the moment.

Therefore, the process of projection is a technique by which consciousness is extended in order to allow us to remove ourselves from the immediate environment. It is the process of fulfilling our potential ability to recognize the idea as being more important than the material. It permits us to take our proper place in the universe, unfettered by the limitations of time and space.—A

### Is A New Messiah Born?

A frater, addressing our Forum, says, "Some time ago I read in our literature a statement that a great leader would be born among the Oriental people. This person would eventually lead them forward religiously and politically. He would have a great influence upon the whole world.

"I was surprised to see a statement in the July, 1965, issue of *Reader's Digest* to the effect that such a child was born on February 5, 1962, in the Middle East. The author, Ruth Montgomery, quoted Jeane Dixon. The child was born of humble peasant origin. 'Mankind,' Mrs. Dixon was reported to have said, 'will begin to feel the great force of this man about 1980, and his power will grow mightily until 1999, at which time there will be peace on earth to all men of good will.' Can the Forum discuss this subject?"

The hope and search for a *Messiah* is thousands of years old and, of course, still persists in the hearts and consciousness of man. It is psychologically the result of man's sense of helplessness to completely combat environmental, social, and political conditions which adversely affect him. He hopes, prays, and intensely desires, therefore, that *someone* will be able to deliver him from his actual or imagined oppression. Since most times what man confronts seems so monumental, so overwhelming, he believes that only a human having *supernatural* aid or powers can surmount the obstacles or vanquish the opposition he experiences.

Many individuals have been obsessed with a Messianic complex, believing themselves to be saviors of mankind, political as well as religious. Some were abnormal, but others were sincere crusaders. The word *Messiah* is of Hebraic origin. When it is translated into Greek, it is *Christos*, or *Christ*. Jesus the Christ was literally *Jesus the Messiah*, the word *Christ* being a title affixed to his name. There have been several others before the time of Jesus who also bore this title.

Originally, the word *Messiah* was "a title given to the King or Pontiff in ancient Israel and Judah." It was conferred because of the anointment of the individual, which was an act symbolic of authority. It was conferred upon those who were to become a vice-regent of the Deity and the ruler of the people. In

other words, it was a title of secular and spiritual authority. Later, the title *Messiah* became the designation of those who were expected to deliver the people from foreign oppression. And, in the case of the Jews, a Messiah was intended to bring about the formation of a world-wide Jewish empire.

It is strange, however, as exegetical authorities point out, that there is "no reference in the Old Testament, which title is unmistakably used with reference to a future movement." In other words, the Old Testament does not use the word *Messiah* in the sense of a common deliverer of mankind.

The idea of a deliverer, or one who in the future was to liberate a people or lead them to a life of greater fulfillment, *apparently* goes back far beyond the time of the Hebraic reference to the word *Messiah*. For example, a papyrus and tablet found at Cairo contains "a prophecy made by a priest in the time of Snefru of the XIIth Dynasty." Dr. James Breasted, noted Egyptologist, interpreted the inscription as speaking of a shepherd of men in whose heart there is no evil, and the tablet asks "Where is he today? Doth he sleep perchance? Behold! his might is not seen." Dr. Breasted contends that this inscription might be referring to the son of god, Re, or possibly to a future king who was to shepherd men out of their adversities.

The Roman oppression of the Jews caused a fusion of the dissident elements among them. They then contended that the anointed king who was needed, that is, a Messiah, must be "a genuine son of David." Since there was no claimant to the throne of the legitimate title, such a person thus was to come forth from the future.

Jesus was crucified by Pontius Pilate, not because of his religious beliefs, but as a *political criminal*. It was because of Jesus' defiance of Roman law and because he accepted the title of King of the Jews. However, it is believed by some scholars that Jesus never claimed to be a Messiah. In fact, it is related that he forbade his disciples on several occasions to refer to him as *Messiah*. However, since Jesus used the title, "Son of God," his disciples took that as a hint that it was likely a Messianic claim.

There were many after Jesus who did claim to be Messiahs, one of whom was Menahem, son of Judah, "the Galilean who

appeared during the siege of Jerusalem." He valiantly led the attack upon the Roman garrison clothed in royal garments. It is said that he fell, a victim of his Messianic pride. However, Simon bar Kozeba was probably the more perfect fulfillment of the popular Jewish ideal of Messiah. History records no other that more closely approximated this Jewish conception. His people generally recognized him as a Messiah, and he regarded himself as such. Certainly, his feats were those of a liberator and leader. He temporarily redeemed Jerusalem from foreign oppression. "In less than a year, he conquered 50 fortified cities and 945 towns and villages. His army consisted of 200,000 men."

Of course, modern fundamentalist Christian sects believe in the doctrine of *parousia*, that is, the second coming of Jesus as the Christ, to deliver again that portion of mankind that has lived righteously—according to the Christian doctrines! There will always be the desire and hope on the part of man that some individual, inspired and divinely aided, will bring justice and peace to a troubled world. There will come out of every generation a man or certain men who are highly enlightened and who will, to some extent, advance mankind toward the goal of peace on earth. There is no reason why such a person should not be born in the East, the Orient, as well as in the West. Slowly but surely, the people of the West, the Occidentals, the Caucasians, will learn that there are no particularly chosen people and that spiritually and intellectually advanced persons are not confined to any geographic area.

However, we very much doubt that any man now born will by the year 1999 effect peace on earth. Peace begins with the individual. He must learn to discipline his passions, appetites, and desires and aspire to express the higher emotions of self, the so-called moral and spiritual aspects of man. No one person can bring peace to the world; men must bring it about themselves. Jesus and many other avatars and Masters before him *outlined a way* which, *if followed*, would have meant peace. But men allow themselves to be dominated by their primitive natures.

The article to which the frater refers says that the Messiah is to bring about a condition where "there will be peace on earth to

all men of good will." This, by the very phrase just quoted, does not signify a universal peace on earth. It refers to a peace "to all men of good will." Therefore, unless the individual has attained that state of consciousness which *good will* implies and desires to have peace by making the necessary personal sacrifices to bring it about, there can be no universal peace. Peace that will exist on earth only for men of good will, we are afraid, will not make the world much better than it is now.

What of the multitudes who are not of such good will, who are avaricious, envious, especially sensual, intolerant, etc.? Will they, any more than now, make the sacrifice of personal restraint so that peace can be experienced by all men? All that we can hope for, therefore, is that leaders—Messiahs, if you wish—will be born who will inspire the greater majority of men actively to cultivate the elements of peace existing in their own consciousness and personality. It is from this personal point of reference and self-control that the conditions of peace *collectively* among the masses and nations must arise.

We have not read the particular article that the frater quotes, but, in the way it is referred to, I am afraid it is just a little too visionary to accomplish the end set forth in the short time of 33 years. Human nature never has and cannot be expected to make—except by some miracle—such a quick change, and we are not inclined toward a belief in miracles. We must not confuse the quick transition in technology and educational advancement which we have been making in recent years with the much slower control of the basic human emotions. These emotions are always just beneath the surface refinement of the intellect and environment.—X

### How Original Are Our Thoughts?

A frater of Canada now rises to address our Forum. He says: "In one of the monographs, it is mentioned that stimuli from within produce thought images, etc. I would like to know from what source these images and feelings come from within? Are some the result of external stimuli and others produced from memory associations? How original are some thoughts? Do some thoughts come from the consciousness of a

higher Intelligence apart from the awareness of self?"

Technically, this subject is known as epistemology, or the science and nature of thought. The mental processes of thought are still in the exploratory stages. Much has been learned regarding the brain, the senses, the nervous system, and what is generally termed *mind* in connection with cognition. However, there is much yet to be known or which is still but speculation in the realms of psychology and psychiatry with regard to the subject.

Generally, we can say that cognition, or thought, is of two specific kinds, that is, *perception* and *conception*. The first, perception, is specifically and directly related to our sensory impressions, as sight, hearing, feeling, tasting, and smelling. Stimuli, vibrations from the world around us, impinge on our receptor organs; for example, our eyes. From them arise the particular qualities of that sense and its images, as, for example, color, form, and dimension. Form and dimension, of course, as categories and qualities, are related to both sight and touch.

The thought which arises out of perception is an *immediate* kind of knowledge. In other words, we cannot see, feel, or hear something without there also arising in consciousness an immediate thought image to correspond to it. The image is a symbol of the stimuli, the vibrations received, and their translation into the particular sensations of the sense. Vibrations of wave-lengths of light act upon the retina of the eye. There they produce nerve impulses, the various sensations that, when translated in the brain, give us the visual image—form, color, etc., constituting the experience. We thereupon *think* this thing or *know* it as a visual experience immediately.

However, with what we perceive through our receptor senses, there may come associated ideas recalled from memory, which will enlarge upon the sense experience we are having. For analogy, when we see something, then, by association, we may remember a similar experience or the image may suggest other ideas, expanding the cognition which arises out of the visual perception.

It has been contended by psychologists and has been a polemic discussion in philosophy for centuries that what we perceive is

not true reality. We never perceive reality direct, that is, "the thing in itself." It is only a phenomenon of which we are aware. In other words, between our *realization* and *actuality* lies a whole mechanism of mental processes which we cannot penetrate with our consciousness.

There is, also, that other contributing factor to thought and the cognitive process—*conception*. This may be explained as the reasoning process, the volitional organization of our thoughts. Conception, ideation, the forming of ideas, is dependent upon our perception. There first must be certain experiences that result from our sense qualities before we can think, before we can conceptualize.

In this type of thinking, conceptualizing, we are calling forth from memory various ideas which have been stored there and their images. We then combine and recombine them into what may become in its composite and complex form a seemingly entirely new idea. There is no idea, however, which we can have that is actually devoid of the qualities of our senses previously experienced. Every idea we have must include such attributes as color, dimension, taste, hot, cold, sweet, sour, fragrance, hard, loud, soft, etc. Even abstract ideas which have no external counterpart, that is, which have never been experienced objectively, are, nevertheless, not entirely original thoughts. Such abstract ideas, for example, are such notions as God, justice, beauty, immortality, and good. No thing in itself is any one of these things. However, from our contact with the world and its reaction upon us, upon our emotions and intellect, we form such abstract ideas.

For further analogy, there are certain human relations or conduct which produce a sympathetic response within us, sentiment and behavior which we have come to call *justice*. The idea, the term *justice*, the meaning of justice, is a product of our reasoning. It is a *conception*. But it is not wholly a virgin thought. It is the result of combining the sensations of perception with our emotional feelings.

There is an unconscious work that goes on within our subconscious mind. By unconscious, we mean that we are not objectively aware of this work. Certain ex-

periences once had and perhaps forgotten become associated and formed into images in the subconscious and then are flashed into the conscious mind. These are what we call *intuitive thoughts*. In the form in which they appear in our conscious mind, they may seem to be new, virginal stimuli.

If we analyze these intuitive ideas, we become aware that in their elements, their components, they are and *must* be composed of the qualities of our senses once experienced. If they were not, we could not comprehend them. Therefore, we cannot have an idea so original that it has no relevancy with the qualities of any previous thought. It would have no identity to us, no meaning whatsoever. For all practical purposes, however, the effect of the intuitive thought is that it is new and different. Most certainly, in its entirety, as we realize it, it seems to be such.

Are all the thoughts we have the direct consequence of our own perception and conception? Is it not possible that we could be the recipient of thought which is consciously or unconsciously transmitted to us from the minds of others? In our Rosicrucian teachings, as many members have found in their personal experience, we know that so-called mental telepathy is possible. Statistical tabulations in the science of parapsychology disclose that this phenomenon of extrasensory perception is not an imagined one. But such thoughts that are transmitted to us and which we do perceive are dependent on our own cognitive process for their ultimate interpretation.

For analogy, if we received a mental message of the words, "red rose," they could be comprehended only because we had come to know from our personal experience what the words *red* and *rose* mean. If, instead, the words had come to us in a foreign language, then the only familiar image would be the letters of the alphabet of the telepathic message—if the message were visual; if it were auditory, then the only familiar quality would be the sounds of the letters as spoken.

As man has evolved and developed from a primitive being through eons of time, he has acquired a *group consciousness*. In other words, the human race in its ascent has had certain environmental, biological, and psychological reactions collectively which have left impacts upon its consciousness. These have become infused in the genes of every human being as instincts, desires, and psychosomatic impulses. These come to the fore of consciousness as sensations, feelings, and drives. But then they clothe themselves in our accumulated ideas, for we would not be able to realize them at all if they did not do so.

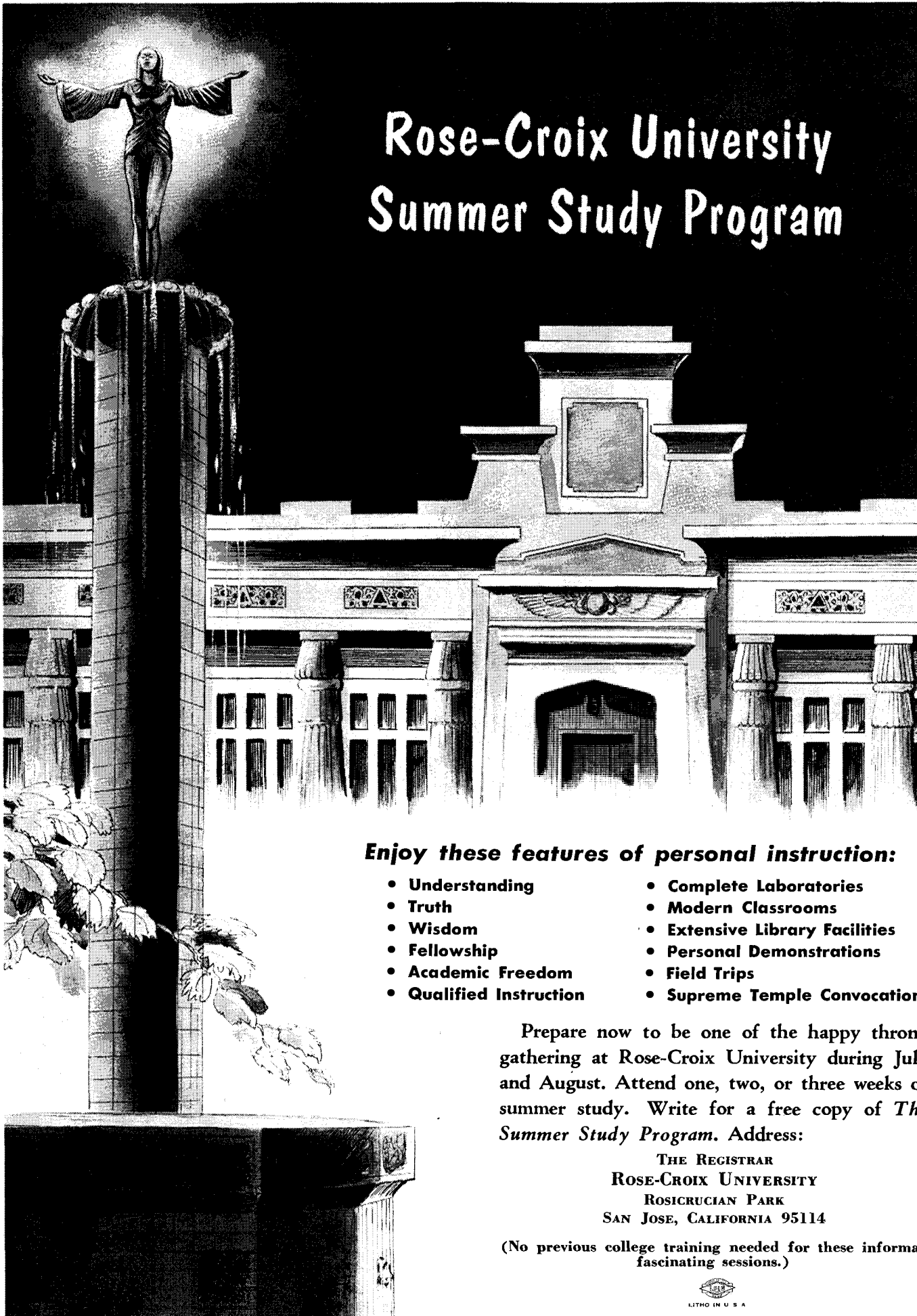
The thoughts which become associated with these ideas as *symbols* of them are not always true archetypes of them. In other words, psychiatry knows that the ideas which man consciously associates with many of his emotions stemming from the subconscious are not always true pictures of their cause. A wrong transposition often takes place between the deeper subconscious motivation and the final objective realization.—X



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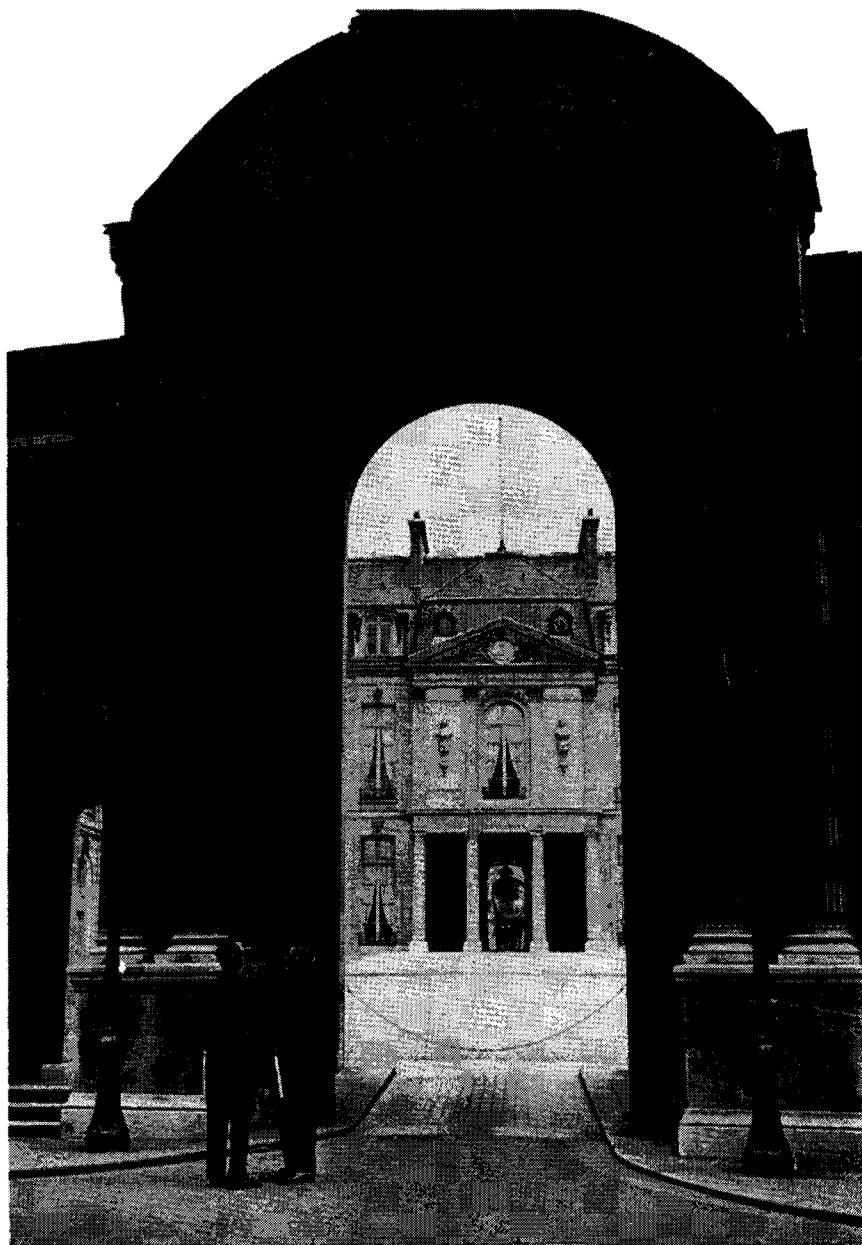


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June, 1966

Volume XXXVI No. 6

# ROSICRUCIAN FORUM



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## *Center of Influence*

The once famous palace of the Duchesse de Bourbon. In this setting of grandeur, Louis Claude de Saint-Martin, eminent mystic, wrote his renowned work, *Ecce Homo*, while a guest of the Duchesse. The palace has since been used as the official residence of the Presidents of France.

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# Greetings!



## DANGERS OF MODERN WITCHCRAFT

*Dear Fratres and Sorores:*

Nuclear physics and space craft would seem to be worlds apart from witchcraft. At least, the former is associated with the intellectual achievements of modern civilization. The latter is apt to be thought of as but the practice and belief of primitive society. Actually, in such nations as the United States and England, which represent the progressive society of our times, *witchcraft* thrives. Further, its practitioners use the habiliments and devices of this age of science and technology to perpetuate beliefs that apparently predate history.

In England today there are witchcraft cults composed of men and women of all ages. These persons are a cross section of the society of that nation. They are in various occupations—some are even students in universities. They participate in orgies and rites that are not only fantastic, but often revolting. Their ceremonies pervert sacred rituals of religions, principally catholicism. To the observer, or to whomever it may be recounted, their rite of the “black mass” appears to be a deliberate obverse presentation of certain sacerdotal and theological doctrines; in other words, a kind of mockery and blasphemy.

Though this may be the impression gained from the rites, this is not their intention, but an incident of it. The purpose is the desire to invoke satanic powers and forces. By defiling what men may conceive as good, or divine, these modern witches conceive that they appease the forces of evil and command their powers to do their bidding. Consequently, to accomplish their end, they defile and debase all moral principles and convictions of enlightened society and religious idealism.

The psychological principles underlying these rites are the traditional and common ones of magic. Where witchcraft is practiced, even among primitive peoples of Australia, Africa, or South America, it must be realized the rites and ceremonies may vary considerably. However, the precepts, the primitive

reasoning behind them, are the same. Those familiar with such reasoning can soon detect the false conception. This belief in magic has been explored and analyzed by anthropologists and ethnologists. Foremost among these were Dr. James G. Frazer, whose work, *The Golden Bough* is renowned. The text, *Primitive Culture*, by Sir Edward Burnett Tylor is also a classic on the subject.

To have some understanding of what motivates these modern practitioners of witchcraft, a brief sketch of the nature of *magic* is hereby presented. Sympathetic magic has two main divisions: The first has been termed *contagious magic*. The basis of this is the belief that there is a material connection existing between objects. Objects, or their parts, once related, will retain their connection even though they are separated. This may also be called the *law of similarity*. In other words, things which are similar, or seem so to primitive reasoning, *suggest* to the imagination that they possess a *sympathetic relationship*. Consequently, even though separated, this similarity is conceived to constitute an ethereal bond that connects them.

Whatever happens to one part of an object happens to the other in the belief of contagious magic. For that reason, people of primitive tribes have collected nail parings, hair, and drops of blood of another human, so as to influence that person through those objects.

Homeopathic, or mimetic, magic is the other principal division of sympathetic magic. This is sometimes alluded to as *symbolic magic*. The psychological principle of this is that “like produces like.” The result can thus be obtained by imitating a cause. If a cause produces certain effects; then, by imitating that cause, the same results should occur. Natives have been known, for example, to take the roots or slips of red roses and place them in a broom, or straw, with the belief that they would then produce yellow roses because of the color of the straw.

Another example is the attempt by mimetic magic to produce rain. A hole is dug in the ground and then water is slowly poured into it to simulate rainfall. The very early Greeks, and peoples of contemporary cultures, performed orgiastic fertility rites in fields. They thought that by such a symbolic means it would be suggested to nature that she should be fruitful and produce abundant crops.

Witch doctors, or shamans, of Africa and South America are known to make effigies of their enemies. These are sculptures made out of beeswax, mud, and the human hair of the victim, if possible. The effigy is then pierced with a needle in the region in which it is desired that pain, or death, shall be inflicted upon the enemy. This, again, is contagious magic and symbolic magic combined. The effigy has been made to resemble the enemy. "Like produces like" by similarity; by piercing the effigy with a needle, the effect should be the same as if he were personally stabbed. Also, if the actual hair or blood is used in making the effigy, then "objects once related retained their connection." In other words, there is then a bond between the hair on the effigy and the one from whom it was taken. What is done to the effigy, therefore, would likewise affect the victim.

In modern witchcraft, these primitive notions prevail. Especially is symbolic or *mimetic magic* employed. For the moment, let us try to follow such rudimentary reasoning. First, the individual must believe that there are *absolute* opposites and not merely relative ones. Evil cannot be thought of in just the relative sense by these *witches*, as they proclaim themselves. In other words, evil is not considered just a difference or deviation from good, but rather it is thought to have a *positive* but contranature of its own.

There is, then, a duality of forces ubiquitous in nature. One is the good, the benef-

icent; and the other is thought to be the evil, the satanic. Both of these, as the ancient Zoroastrians contended, are universal entities and are personalized. Satan is a being; he is as anthropomorphic to most of these believers as God is to certain of the orthodox Christian sects.

As the devout adherent of Judaism or Christianity believes he will be rewarded and blessed for his devotion, so, too, the modern practitioner of witchcraft thinks he also will be rewarded and blessed by the satanic power. However, between magic and religion there is an important distinction. In religion, the devotee seeks, through appeal—votive or otherwise—through prayer, to petition for that which he desires. He does not believe that he is capable in his own right of bringing about supernatural phenomena. He believes this must be achieved through the *will* of a Deity.

In magic, however, it is thought that the end desired can be accomplished in either of two ways: Through a direct appeal to an imagined personality, an evil entity; through invoking, releasing, and directing the satanic powers. These are released by means of certain rites and ceremonies.

As incongruous as it may seem, we may see a kind of parallel between this conception of magic and science. The scientist, by various devices and means at his disposal, causes the laws of nature to produce that phenomena which he desires. Science, however, is actually using forces and powers that do exist in nature. In magic, the majority of such are imaginary, or self-hypnotic, effects.

It must be realized that all witch doctors, medicine men, and sorcerers are not necessarily ignorant of what they are doing. Some of these individuals are well learned in certain natural phenomena. They are, perhaps, familiar with herbal extracts from which potions are made, the properties of which function as an anesthetic, or produce hallucinatory states. These witch doctors

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often know the means of inducing hypnosis. To their ignorant fellow tribesmen, the things they do seem to be miracles. They appear to represent the manifestation of supernatural powers invoked by the witch doctor.

Further, certain of these individuals are shrewd natural psychologists. They understand the fears and superstitions of their people and play upon them. They know how to induce hysteria and how to plant suggestions subtly so as to cause certain behavior responses. Some of the priesthoods of the past and the present have resorted to these same methods. I have seen witch doctors perform in Africa and have seen them awe their audience, thereby winning their support in whatever they wished to accomplish.

Also, by means of tribal ceremony, certain secrets of nature are passed down, that is, transmitted, from one shaman or witch doctor to another—most often from father to son. These secrets may concern medical properties of plants; how to produce anesthetic and hypnotic effects, and how to achieve certain cures. It must also be admitted that certain of these individuals do have an *immanent* psychic power. They have a strong *intuitive* faculty and often exhibit an uncanny power of divination.

There is a religion of evil as there are those of sanctity. Such a religion is related to malevolence, that is, to what may be called an evil being. Further, such persons are as devoted, if one may use that term, in their belief and practice to such an end as is the churchgoer to his Deity. Those who pursue such a religion of evil have a sense of security, false though it may be, in the belief that the satanic power which they worship protects its own as faithfully as any benevolent Deity.

All through history there have been cults devoted to malevolent powers whose rites have been both terrifying and revolting. Aleister Crowley, English writer of the twentieth century, is reputed to have been a potentate of an organization devoted to such orgies in ritual form. Certain of his literature and he himself were banned from particular countries.

The special danger of this modern witchcraft is the entrapment of innocent persons of low intelligence and emotional instability.

The sensuous appeal of such practices to the lower nature of those individuals may cause them to have a complete disregard of self-discipline and moral restraint. They are often led by the complete licentiousness of the ceremonies to fall into a hypnotic state and act as directed. Further, the sensations they then experience are to them the true reality of life, its positive aspect. In other words, moral turpitude and depravity are made to seem right. Morality is depicted as a weakness of character, the lack of fortitude to indulge life fully.

Fraternally,  
RALPH M. LEWIS,  
*Imperator*

### Are the Pyramid Prophecies Infallible?

A frater rises to ask, "Are the prophecies of the Great Pyramid of Gizeh infallible? My reason for posing this question is that I have often read that the Exodus of the Hebrews from Egypt took place during the reign of Pharaoh Akhnaton (1378-1350 B.C.). However, according to the prophecy of the Great Pyramid, the event occurred on the 15th day of Nisan in 1486 B.C., to quote the *Symbolic Prophecy of the Great Pyramid* by Dr. H. Spencer Lewis."

The interpretation of the pyramid prophecies, it is true, gives the time of the Exodus as beginning on the 15th day of the month of Nisan, during the reign of Pharaoh Akhnaton. However, Egyptologists and historians are not in accord as to the exact date. Some set a date during the 14th century, which would be the time of Akhnaton; others vary the time by several centuries. It all depends upon what they take as their basis for determining the date. For example, we give the dates as indicated by the following authorities: Poole, 1652 B.C.; Hales, 1648; Ushar, 1491; Bunson, 1320.

Certain exegetical, that is, biblical, authorities also contend that the Exodus occurred during the 15th day of Nisan which, according to them, was the first month of the Egyptian calendar and corresponds to our April. Other authorities hold that the Exodus undoubtedly occurred "before the end of the 13th century." This, of course, would be after the reign of Akhnaton. Still other historians hold that the Pharaoh referred to

in the Bible at the time of the Exodus was Merneptah, who reigned during 1225-1215 B.C.

From all this, we can see that the general authoritative opinion is at least very close to the time estimated for the Exodus from the Pyramid prophecies. In the aforementioned book, Dr. H. Spencer Lewis says, "Reaching backward into these prophecies, let us begin a brief index of them with the Exodus of the Israelites from Egypt. This is defined in the pyramid at the intersection of the floor line of the ascending passage with the central line of the descending passage, giving the date of the 15th day of Nisan (April 4) in 1486 B.C."

The Great Pyramid of Gizeh is one of the many pyramids of Egypt that were built along the Nile for some 60 miles. Its distinction is twofold. First, of course, it is the largest of all the pyramids in Egypt and the greatest structure ever built in the ancient world. A few facts about it reveal what a stupendous undertaking it was. Its base covers 13 acres. It rises to a height of 480 feet. It is estimated that there are some 2,300,000 stones in it, averaging  $2\frac{1}{2}$  tons each. When he visited Egypt with his conquering army, Napoleon estimated that there was enough stone in the Great Pyramid to build a wall about 3 feet high entirely around France. Some of the individual blocks weigh 50 or more tons.

The core of the pyramid is of granite, and the outer stone courses are limestone. It was at one time faced with slabs of polished limestone, which shone brilliantly in the intense sunlight of Egypt. The polished limestone was later removed by the Arabs except for a few remaining stones at the base.

Pyramidologists have estimated that the weight of the pyramid in proportion to its mass is relatively equivalent to the mass-weight ratio of the earth. It is said that one of its passageways in antiquity was oriented toward what was then the Polar Star. The feat of constructing such a work during the reign of Cheops (IVth Dynasty) required tremendous engineering skill and a knowledge of the arts and sciences, some of which there is no evidence as having been in existence as long as 150 years before.

The construction of the Great Pyramid in its interior is puzzling even to modern Egyptologists. It would seem that the plan

originally conceived for it was changed during construction. A passageway was begun that led to an *unfinished* chamber, which is erroneously called the Queen's Chamber. This chamber is in the exact center of the pyramid. Subsequently, this passageway was blocked off and an ascending one of larger dimensions was constructed. It is popularly called the Grand Gallery and leads to the *King's Chamber*. This much larger structure has within it a huge empty sarcophagus (coffin) of stone. The blocks that close off the original passageway are so huge that archeologists have wondered where they were stored while the Grand Gallery was being constructed. They would have obstructed the passageway and, certainly, would have interfered with the funeral cortege which would have had to pass along the way to the King's Chamber.

But another factor concerning the Great Pyramid is the mystery as to why its interior finish is different than that of the other pyramids, not only in Gizeh, but also those along the Nile further south. The pyramids were intended as the "eternal home" of the Pharaoh. They were the depository of the body of the Pharaoh and his soul, although the soul, called *Ba*, was thought to leave the body at will and return to it freely. The sarcophagi of most of the great kings in the other pyramids bore inscriptions, hieroglyphs and paintings, principally from the religio-magical writings called the *Book of the Dead*. But the sarcophagus in the King's Chamber of the Great Pyramid did not contain the body of the Pharaoh Cheops, nor were there any inscriptions on the inside or the outside of it. Further, there are no paintings or hieroglyphs on any of the walls of the Great Pyramid, as was the custom with the pyramids of the other kings.

The Pharaoh Cheops is related to have been a tyrant and quite egocentric, as were many of the other Pharaohs. Consequently, it would not have been modesty on his part that kept him from decorating the pyramid with vainglorious accounts of his achievements. Traditions of the mystery schools relate that the Great Pyramid was intended as a place of *initiation*. It was intended, they say, for an entirely different purpose than the other pyramid-tombs. They also state that it was a monument to the knowledge of the times, knowledge which was in the pos-

session of a select body of persons, that was to be left to posterity, the whole pyramid being a symbol of that knowledge.

Dr. H. Spencer Lewis in his work *The Symbolic Prophecy of the Great Pyramid*, says, "Josephus, the ancient Jewish historian, wrote in his famous records a reference to the pyramid and its significance in which he states that the ancient people planned to build, and actually did build, two great pillars (one in brick and one in stone) upon which the ancients inscribed their discoveries and marvelous knowledge that it might be preserved for the future. Josephus concludes this reference with these words, 'Now this pillar of stone remains in the land of Siriad (Egypt) until this day.'

"It is on this point we find the great Coptic writer, Masoudi, whose manuscript is preserved in Oxford, stating that the Great Pyramid contains the 'wisdom and acquirements in the different arts and sciences, the science of arithmetic and geometry, that they might remain as records for the benefit of those who could afterward comprehend them.' He explains that the Great Pyramid contains the knowledge of the stars and their cycles, along with the history and chronicle of past times and predictions of things to come."

It was, as Dr. Lewis relates, Sir Norman Lockyer who was "... one of the scientific investigators who pointed out to the world at large the significance of the relationship between the orientation or precise location of these pyramids and temples to astronomical facts of the times in which the structures were built."

Some of the dimensions studied in the Great Pyramid do have a mathematical relationship to historic events to such an extent that they appear amazing to us. However, most modern Egyptologists and archeologists scoff at the idea. Yet, on the other hand, they admit that they are confused by many aspects of the Great Pyramid. On the other side of the subject, there is some merit to the claim that the theory of prediction from the measurements of the Great Pyramid have been exaggerated by many modern writers. This is particularly true of those who try to show that the Great Pyramid by its mathematical proportions confirms almost everything in the Bible, even in the New Testament. They exaggerate out of due pro-

portion either minor facts or mere theories or implications, often casting aside contrary evidence.

One of these writers had long prophesied in his book that on September 16, 1936, a great world calamity and transformation was to take place. He methodically delineated this by charts and diagrams based on pyramid measurements. He related that not only on that date was there to be a world transition of events as predicted by the pyramid builders, but that some great phenomenon of physical proportions was to manifest also in the pyramid itself at that time. As he related it and as newspapers and others quoted him, the event to occur was literally to be "earth shaking." Certainly, on such a date no one would want to be present in the Great Pyramid!

However, on the exact date of September 16, 1936, *the eventful day* as supposedly predicted thousands of years ago, the present Imperator and two of his party were in the King's Chamber. There they conducted an ancient ritual and intoned vowel sounds in conjunction with it. Suffice it to say that they were *the only persons* present, and no other representatives of the esoteric schools which had written so profusely about the coming event were even in the vicinity of the Great Pyramid.

There is much about Cheops' pyramid that we do not know yet. Pharaoh Cheops must have had a most admirable administration because Herodotus, the Greek historian, who visited Egypt in the 5th century B.C., stated that 100,000 men were engaged for 20 years in the construction of the Great Pyramid. Obviously, to feed and house that number of men and to take them out of their usual channels of pursuit without disrupting the economy of the country required an excellent administration.—X

### Harmony and Balance

The perfect state of the human being is a state of harmony. This harmony is a balanced relationship between all phases of existence. To be at complete peace with oneself and with the Creator, as well as with the universe in which we live, is to be in complete harmony with all these external and internal factors. This state of harmony or balance is referred to in the Rosicrucian

teachings as *harmonium*, and this word carries the connotation of perfection, peace of mind, and the achievements that man has hoped to attain. It is the concept of the fulfillment of all ideals that man could ever conceive of attaining or toward which he has ever directed his consciousness or efforts.

To attain this state of perfect harmony is to master our destiny, but it is doubtful that we will attain absolute and perfect harmonium as long as we are in a state of evolvement where we must be incarnated in a physical body. If such a perfect state were obtained, we would no longer be at a point of evolvement where it would be necessary to be a physical entity. In other words, we would have evolved to a point where we could attain a higher plane of existence or manifestation.

In the meantime, then, the challenge to us as living beings is to attempt in all our efforts to attain a degree of harmony as high or as perfect as it is possible for us to attain. This is done by being aware of all the functions of the human being. The individual who has lived a purely physical life, based upon the satisfaction of his physical desires and living in terms of a materialistic philosophy, will never achieve harmony until he changes his point of view.

In other words, the first step for the human being to attain this state of harmonium is to become aware of the fact that he is a dual entity; that he is soul and body; that he is different from the rest of the physical universe in which he has a common relationship insofar as his physical body is concerned. The first step toward establishing harmony is to become aware of our psychic nature, as well as our physical, and attempt in every way we can to give proper consideration and assignment of value to these two phases of our being. This, someone might say, is what the Rosicrucian teachings, as well as certain philosophies and religions, try to establish. This is true. We might say that the purpose of the Rosicrucian teachings is to help man to evolve to the point where his psychic and physical beings will be in tune with each other and a degree of harmony established.

Any inharmonious conditions tend to upset the balance of our existence. Every situation, from a mild disease or illness to major problems in living, concerns this problem of

harmony. If two people who marry were always in harmonious relationship to each other, there would be no separation and divorce. If families could always be in a harmonious relationship with each other, there would be no difficulties or problems within the family. If society, made up of many families and many human beings, could bring about the establishment of harmony, which would include tolerance and proper respect for each other, there would be no need for law enforcement officers. Peace would be established throughout the world. In other words, *harmony*, whether within our being or within our society, is the ultimate answer to a perfect relationship insofar as the course of life is concerned.

Inharmony, as I have stated, results in disease, misery, disappointment, frustration, and all those negative factors that plague man's experiences. Someone has asked if all disease is due to inharmony, why is it that children and possibly those incompetent to judge for themselves still suffer disease? The same reason applies. Inharmony and imbalance can exist in an infant or a child of any age, partly due to inherited characteristics and partly due to environment. Each of us is to a degree what we have inherited from our forefathers. To a still further degree, we are the effect of the environment that was produced by our parents and those about us when we were infants and children.

If our heredity and our environment contributed to a harmonious situation, our life is better than it would have been otherwise. If there was inharmony, then we very early may have developed diseases or afflictions that gave us trouble in infancy or childhood and some that may have even continued into adult life. The obligation of the parent is to establish harmony for the growing child. That is why the Rosicrucian teachings are effective not only for the individual who studies them but for the individual who will apply them in his environment and establish the proper circumstances under which young people can develop.

We cannot blame the laws of the universe for illness on the part of a child simply because the child does not know what is taking place. There are many factors in adult life that we still do not know but are a part of our experience. Our responsibility is to so live as to create harmony within and about

us, so that we as individuals evolve as a result of our efforts and so that we contribute to our environment in a manner that may help others to evolve and establish harmony within themselves and within society.

The key to the establishment of harmony is the recognition of the values that have been ordained in the universe, to give them all proper weight. We must also realize that our *psychic nature is more important* than our physical; that our mental attributes must be evolved; and that the true center of life is within the soul, which is immortal and must be cultivated to become harmonious with the physical body in which it is temporarily a resident.—A

### The Great Controversy

It is not strange that the battle waging between the theists and the atheists finds its way into the forum question box, for certainly no question has more far-reaching implications nor excites more interest in philosophical discussions than the current controversy on the nature of God.

Whatever an individual's personal belief or conviction, the question is current, and the arguments call for evidence and proof. Simple declarations of belief, the weight of tradition, the inner sense of conviction—these will not do in a controversy so deeply rooted as this. Rosicrucians everywhere will be meeting this question head on, and it is incumbent upon all members to weigh their answers, to study the issue, and to give fair measure to all sides.

Rosicrucians have always held that there are only two things we know for sure: *We are* and *we know that we are*. What we are—the true nature of man and the universe—is a constant subject for argument. In dealing with the God concept, Rosicrucians have left this subject to the individual interpretation of their members. Rosicrucian invocations begin with the phrase "God of our Hearts," for we know that *God* has as many images and definitions as there are people in the world.

However, the argument between atheists and theists is deeper than this, for the atheists contend that there is *no* God. There is an ever-growing segment of humanity committed to this view. Communism as a political entity is officially committed to atheism.

The proportion of atheists in non-Communist populations is also growing. It was estimated a few years ago that as many as 70 million persons in the United States alone were leaning toward atheism. Today, religious groups are becoming alarmed at the notion fostered among their own number that "God is dead!" It is a live and powerful issue within the religious community, not to mention the nonreligious segment of society.

Where does the Rosicrucian stand on this issue? Our individual positions vary, of course, but as a group, open-mindedness is called for. There is a great need here for clarification of terms, of meanings, of semantics. The Rosicrucian's first question is, "What do you mean by *God*?"

What is really under attack today in religious circles is a *concept* of God. Many clergymen are attempting to remove the hoary concept of an anthropomorphic, primitive deity, and instill in its place something closer to the pantheistic concept fostered by most Rosicrucians and other mystics.

There is probably no real attempt on the part of any clergyman to eliminate every kind of God concept. What they are undoubtedly trying to do is to evolve a concept that is more in keeping with man's emotional and rational growth—more in keeping with what man now *knows* about the structure and nature of his universe—more in keeping with the dictates of an evolved conscience.

To the Rosicrucian, this is a welcome sign, for theirs has never been a personal deity who suffers from the caprices of humankind. Theirs has not been a deity with human characteristics; a deity who plans and thinks, cogitates and judges, creates and destroys; a deity to whom man can appeal for favors or reverses in universal laws and principles.

To the Rosicrucian, *God* is a name for the universe. The universe is a cohesive whole, of which our small physical existence is a part. Thus God is also this, and we are parts of Him. The universe is substance, but it also has soul, and mind, and life. Thus God has these attributes as well, and our bodies, souls, minds, and our lives themselves are but particles of God.

To say there is no God is to say there is nothing. Does the atheist deny the existence of *anything*? If not, then, by the above definition, he does not deny God. When an atheist denies God, he is really saying there



is nothing apart from existence itself; no separateness, no super being which exists or acts independently of the universe itself. Is this not pantheism too? There is indeed little difference between pantheism and atheism. In one, the universe is called *God*; in the other, it is not.

If the nature of God is the nature of the universe and if the moral and spiritual fiber of mankind depends upon knowing and harmonizing with this nature, then moral and spiritual values will continue whether or not we call the universe *God*. The basis of morality lies in harmonizing with the pattern and requirements of the *cosmic order*, whatever that order may be.

Understanding this, man should have no aversion to calling the universal order *God*. Placing *God* in this frame of reference takes none of the grandeur—none of the omnipotence—none of the glory from Him. He is still the ALL, the FATHER of creation, who always has been and always will be.—B

### What Is Luck?

A frater of Nigeria, now addressing our Forum, says, "I have a question about which I should like the comments of the Forum. It is about what is called bad luck. Can it be said that all bad luck (or all good luck) is the effect of karma? In fact, just what is luck? Further, is there actually any such thing as an accident?"

We offer the definition that luck is a combination of circumstances which may either affect an individual beneficially or adversely, whose actual causes are unknown to him and which he assumes to be the result of a supernatural power. A psychological factor amounting to superstition enters into the belief in luck. Since the circumstances which account for luck are not understood by the individual, he is inclined to believe that there is a supernatural element involved, that luck consists of certain powers or forces inherent in nature or in things which are in some manner invoked to bring about the results which are experienced. These forces, it is believed, function independently from ordinary natural phenomena and affect an individual because of certain of his acts or because of other causes which motivate them. The believer in luck, then, whether he realizes it or not, is likewise a believer in *magic*.

Luck, that is, the conceived powers, is impersonal. It neither has the intent to further the welfare of a person nor to work to his detriment. It all depends, it is generally thought, on what kind of method or act is used to exert that power on the affairs of man.

We may use an analogy to make this conception of luck more comprehensible. Whether they express themselves so or not, those who believe in the existence of luck are thinking of it as being like a large dam storing a tremendous potential power of water. Now this dam can be properly opened and its flow of water used to create the most favorable conditions; or the water can be wrongly released and its uncontrolled power do great damage.

When an individual who believes in luck is affected by *unanticipated* circumstances in a very definite manner, he believes that he has unconsciously invoked the supernatural powers of which luck consists. He may, then, as in magic, try to determine what caused the luck. If there were an unusual preceding event or act that attracted more than ordinary attention, he might consider that as having a sympathetic bond or relationship with the power of luck. Consequently, thereafter that incident, event, or thing, as the case may be, becomes either an omen of bad luck, an act, or an amulet to be used to produce repeated good luck.

Luck is nothing more than belief in magical powers which man may under certain conditions invoke for or against his affairs. The manner in which this magic is to be released or controlled to accomplish an end is extensive. It is as varied as the imagination of man. It comprises a vast schema of his superstitions. Many persons carry amulets, which in some way have become associated in their minds with a successful event which they considered lucky. It may be a coin which they found preceding the lucky event or some object given them; or it may be a religious amulet such as a cross, a miniature image of a saint, a particular prayer, or prayer beads.

Likewise, protective amulets are worn or carried to ward off bad luck. It is thought that such objects have a nexus, that is, a bond, with supernatural powers which will mitigate other forces that might be detrimental. This, of course, is a primitive belief

due to *primitive reasoning*. However, all persons believing in luck are not of a primitive society. Prominent athletes, jockeys, football players, etc., have been known to carry "lucky pocket pieces." Many successful businessmen have some "charm," that is, some object, in their office or on their desk which they believe exerts a "lucky influence" on their projects. Many men, such as soldiers in battle, are inclined toward the use of phylactery and the belief that inanimate objects attract supernatural powers, which to them means luck.

Actually, religious amulets and those merely carried for luck, although purely a matter of superstition and, of course, having no immanent power in themselves, may, nevertheless, become a psychological stimulus to the individual. They may induce a state of confidence to bolster his courage and make it possible for him to conquer a situation or to surmount an obstacle which he could not otherwise do. This is because the individual then believes himself as not being solely dependent upon his own power but as having the additive power of the religious or other amulet. This prevents what otherwise might result in acts of timidity or hesitancy. It constitutes the psychological factor of *suggestion*. It has been known that a star ballplayer fell far short of his usual game when he realized that he had left his "lucky piece" at home. Psychologically, this resulted in inhibiting the power and skill that the player usually concentrated upon his game.

It has been noted that some persons are said to be lucky. This means that they have often been the recipients of unusual favorable circumstances. Why is this so? It could be found that there are just as many persons subject to a series of unfavorable events. It is quite difficult, though oftentimes possible, to analyze a series of circumstances, be they good or bad, and find the natural causes which brought them about. The individual himself is one factor in the chain of actions and events which correlate with those circumstances to his benefit. For analogy, if you walked where someone had dropped a large bank note and were the first to see it, and, of course, did not know who the owner was, the effect might be called luck. It might seem that certain powers had favored you; but, actually, it would have been a series of

concomitant causes and effects of which you personally were one.

It could have been another person who saw the bank note first. The fact that it was not, however, does not mean that it was intended that you find it. It could be shown by time and other factors that, when you started to walk from where you were and when the other person started who lost his bank note, it was inevitable that the two events would ultimately coordinate.

Karma does enter into luck, but only to the extent that by our own acts and by natural causes we often bring the events about. If traced back analytically, many things called luck would be found to be the result of something *we did* by word or act; it would be apparent that they were a part of a chain of events that brought the final result which we call luck. This is karma in a sense because karma is nothing more than *cause and effect*. It is not an intentional favoring nor an act of retribution.

Accidents, logically and psychologically, in their basic nature are similar to what is called luck. In fact, an unfortunate accident is often referred to as "bad luck." Unlike luck, however, man does not try to induce an accident because most of them are negative in their effect. We may define accidents as *unanticipated happenings* which befall man. Simply stated, they are a series of causes and effects of whose development we are not aware until suddenly they impress themselves upon our consciousness in a forceful, personal way. For further analogy, one may step suddenly into the path of an approaching car. Neither the victim nor the driver is aware of each other in advance. The result is termed an accident. Actually, it is a very probable event if the causes could be known in advance. It would then be obvious that the result would be just what happened.—X

### Keys to Mentally Creating

One of the most important abilities which man can gain and use is that of mental creating. Mental creating is one of the potentialities of the human mind that distinguishes the human being from other members of the animal world. To be able to conceive completed concepts within the mind and then in the world of actuality work toward the

realization of those concepts is an ability which distinguishes the human being from all other parts of the creation of the universe as far as we know it. It is the result of man's ability to use his mind creatively that he has evolved the type of civilization in which we live and which has accumulated the works of art and other accomplishments of man throughout human history.

The technological age from which we benefit today is the result of the farsightedness and the mental creative ability of inventors and individuals who have been able to put into actual existence those dreams which began as ideas within the mind. I am not here attempting to analyze the value of technological advancement, or to appraise the value of today's civilization. I am simply pointing out that man does have creative ability within his mind. He should, of course, use that ability for constructive and purposeful ends that will benefit humanity and lead the human race toward a re-uniting of itself with the cosmic forces which ordained it. Regardless of the use man makes of his creations, the fact exists that he has created them. Even the weapons of destruction are the result of mental creating. That such weapons are morally wrong, there is no question; nevertheless, they have been created.

Many of the creations of man as they have evolved and have been brought into existence in the physical world have no moral significance in themselves. It is purely the use that man makes of them that makes their existence good or evil. Almost any force can be used constructively or destructively, and the human race as a whole has been criticized for creating contrivances or attaining technological advances which are in advance of the moral ability to use them. However, in these remarks we are concerned primarily about mental creating and how each individual may be able to evolve the ability to create even more effectively than he may have done in the past.

One of the points that is stressed in the early teachings of the Neophyte Degrees has to do with mental creating. This is because so many who affiliate with an organization such as the Rosicrucian Order hope to attain the ability to use their latent mental powers more effectively than they may have done in the past. It is for this reason that in the

early Rosicrucian studies stress is given to the development of those abilities which lead to mental creating. These abilities—at least in their most fundamental form—are probably the development of intuition, the ability to concentrate and to visualize. All three of these important steps are necessary, either voluntarily or involuntarily, if we are to mentally create, if we are to do more than be daydreamers. Almost anyone can have ideas which may seem ahead of the actual time in which the individual lives, but it is the minority who carry such ideas into actual application.

Intuition is the first of these three subjects introduced into the Neophyte grades. As we well know, intuition can be considered as a sixth sense. It is the ability to look within our own nature, or being, and gain impressions that do not originate through the five physical senses. I am not going to analyze here the various techniques which have an important bearing on mental creating. Rather, I refer you to the monographs themselves for information regarding *intuition*, *concentration*, and *visualization*. In our teachings, we provide the basis by which an individual can develop the techniques in these three fields. It is most important that we follow the instructions as well as practice the exercises and experiments that are given in these early degrees, or we will not develop the techniques or have the use of the tools necessary to evolve substantially in the area of mental creating. Intuition, as I have already stated, is the first of these steps. The higher the degree with which man is able to draw upon intuition for knowledge and direction, the more positive will be the information which he can use.

Concentration is the process of focusing the mind in order to bring about a mental concept. We concentrate primarily in order that all the mental powers at our disposal will be directed toward the fulfillment of an idea which has evolved in consciousness. The steps to develop the ability to concentrate effectively and efficiently are set forth in the monographs. To refresh the mind in regard to the procedures which we should learn, I again refer to the neophyte monographs.

Closely associated with concentration is visualization, the ability to see in the mental sense what we hope to achieve or what we hope to produce. The individual who cannot

visualize or has not developed the art of visualization is frequently frustrated in his attempts to mentally create or even to secure intuitive impressions or to concentrate effectively. It is very important that we paint a picture, theoretically speaking, of what we hope to achieve, so that we can actually see in our mind's eye what we expect to achieve.

In our early studies, when the subject of visualization is first presented, and at other points in the monographs where it is analyzed and instruction is given concerning it, we are given various exercises that help us to enforce this ability to visualize. Since probably no individual ever achieves absolute perfection in visualizing, everyone should continue to practice the exercises that help create the ability to visualize. The mistake made by so many Rosicrucian students, after reading a monograph and a set of exercises, and practicing a few times, is to forget it and not refer to it again. The exercises on visualization should be done repeatedly and continue to be done over one's life span, since practice constantly re-enforces our ability to be able to picture what we hope to mentally create. If we cannot visualize in detail and with perfection what we hope to bring about, we will never succeed in achieving the ends that we set out to accomplish.

All these remarks were brought to my attention because of a question on the part of a member concerning how he could further develop the ability to visualize. As I have stated in these comments already, I can add nothing to what is contained in the monographs on the subject. But I do want to point out a factor that will detract from visualization if we do not guide ourselves properly. There has been much praise and much criticism of the development of television, particularly in the United States during the past ten or twenty years. Television has become a common part of home life, and many people devote a great deal of time to watching the programs. Now, there has been criticism that television has detracted to a certain extent from cultural efforts and from other worthwhile efforts. I will not attempt to enter a controversy as to the value or lack of value of television in the home, because I believe that everybody enjoys television to some degree. However, we should be completely honest about it. Some people claim to buy a television re-

ceiver for cultural purposes. I will be frank and state that I have a television set purely for the purpose of entertainment. I look at it as a relaxation and for entertainment, and I think probably this is the most effective field for television.

What we must remember in regard to television, motion pictures, picture magazines, picture books, and other quite common types of presentations today that emphasize pictures, is that if we do too much objective viewing, we are detracting from our own ability to visualize. To sit before a television set for two, three, or more hours, causes one to become completely objective and turn over to a mechanical contrivance the presentation of what is entering consciousness. In other words, the machine does the visualization. All we do is observe.

Observation is one method of learning, but it cannot be used to the exclusion of all other methods. To relinquish to a *box* in our living room or family room (a machine that pictures) everything that we have to deal with in life, outside of actually making a living, is to surrender a part of our own abilities. If we must look at a world of pictures—either on the screen, before a television set, or in books or magazines—we should remember that we are dealing with a completely objective factor, while the development of the process of visualization within consciousness is to a certain degree a subjective factor that must be evolved within us.

We cannot surrender our own efforts toward becoming proficient in visualization by wasting all of our time looking at something that has already been objectively visualized. Pictures can be used to practice visualization, such as when an individual examines a picture, shuts his eyes and then recreates that picture in the mind. It is a good exercise to develop our ability to visualize.

It is interesting to me that some Rosicrucian students think that they do not have time to read the monographs and continue to practice all the exercises, but they do have time to do many of the things which entertain them, or do what they want to do, such as, for example, watching television a certain number of hours a week.

Practicing visualization need not detract too much from your leisure time. I would strongly urge every Rosicrucian to use at least five minutes a day to practice visualiza-

tion. That can be done upon waking in the morning, before arising. Set your alarm clock five minutes earlier than usual, and practice, according to various exercises given in the monographs, how to visualize. You will gain by it. You will be surprised, in fact, how much you will gain. Consistent practice of even a few minutes a day over a period of a few months extended into a period of a few years will literally change your life. Try it and see.—A

### Denial of Self

In an age where Victorian ideas are being discarded in about every line of thought, what of the very basis of our moral fibre—the virtuous life? Will such concepts as humility, loyalty, charity, selflessness, and generosity be labeled “outdated” as well? Are these virtues irrevocable? Are they part and parcel of the fabric of creation? Or are they, as other thoughts, the conceptions of mortal man, conceived and employed to serve his needs alone and with no basis in fact for their appearance on civilization’s scheme?

One such time-honored virtue is self-denial, or selflessness. Since the beginning of written history, at least, man has been exhorted to deny himself. Accounts of the lives of the avatars give example after example of their practice of this principle, and from their example men carry the practice into succeeding centuries.

A virtue, to be valid, has to have practical application. It must work in the lives of the people who are concerned with it. Thus, selflessness, or self-denial, must be of benefit to man in his adjustment to life if it is to be a true virtue. It must aid him in his efforts to live in harmony with the Cosmic; otherwise, it is not truly a virtue.

If this is true, then self-denial, or selflessness, for its own sake, is not an essential or desirable pattern of behavior. Nor should we say it is valid as a sign of obeisance or indulgence to a higher power.

Self-denial is often associated with religious rites, for in religion man sought to enforce the rules which he thought necessary for the preservation of the individual and society. Since the interests of self must to some extent be subordinated to the interests of society in order that society be preserved,

it has always stood to reason that a degree of self-denial is a virtue for that end. Yet, it need not be a virtue if only other ends are served. Thus, we should ask ourselves what end is to be served when we are exhorted to deny ourselves; for it is in *that* that we must determine whether or not the act is a virtue.

There are always those who prey upon the virtuous for selfish reasons and personal gain. They are masters of chicanery. They are the *con men* who acquire goods from the labor of others. They are the parasites who thrive on the good works and efforts of their neighbors. It is so natural for them to take advantage of their fellow men that they hardly take notice of his plight. To the victor go the gains. And it is not by superior strength or cunning that this is so, but simply by the very frame of mind which occupies these lechers; just the simple fact that they will do it and think nothing of it.

It was interesting to know that in a recent survey of the life and habits of the chimpanzee, the “con” game was also in evidence; the taking advantage of another through devious means. Thus the practice is instinctive and is not restricted to man. But we must be on guard against it and be able to distinguish between virtue and corruption.

Early in life we are admonished to choose the smaller of two pieces of cake which are offered to us. This is a time-honored practice of teaching children self-denial, charity, etc. But is it valid? What are we teaching the second person—the one who then gets the bigger slice? What personal or social interest is served in this example? When we sacrifice merely for the benefit of another who is an equal, how do we justify such action? Such indoctrination can cause a lack of self-responsibility, one of the great problems of our time.

The care and preservation of self is a primary responsibility. It is each person’s first concern. This cared for, he is then free to assist others—to help them to help themselves. As a member of society, man soon realizes that his personal welfare often depends upon the welfare of the whole of society, and he learns that a bit of self-denial here and there is the only means whereby he may preserve his existence and welfare in the long run.

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Self-denial is valid as an aid to health. Over-indulgence is often a source of destruction, and a curbing of the appetites may be necessary for over-all health and longevity.

Self-denial is valid as an instrument where-with man earns the appreciation and respect of his fellows—a source of strength and security throughout life.

Self-denial is *not* valid when it simply takes from one and gives it to another. Men are often asked to “give till it hurts.” They are often asked this by groups who give nothing in return; who certainly are not “hurting” as they collect gift after gift from the *virtuous* giver.

When you give, give for a purpose. Give because the gift will help you and others to accomplish a greater good. Do not give for *giving's* sake. Do not give just to exhibit a degree of selflessness. Do not give, sacrifice, or deny yourself things that you could better use for yourself than for the person or group you are sacrificing for.

Each person is a cosmic manifestation; each body is a temple; each life is an existence. All of these are the responsibility of the individual to care for, develop, ennoble, and cherish. To do less is to shirk a cosmic responsibility.

Religious groups are often guilty of abusing the practice of a virtuous life. Because of greed or selfishness on the part of their leaders, religious followers are exhorted to give, and give, and give—to make any and all sacrifices for the glory of God. What they sacrifice, then, what they toil and sweat for, simply changes hands and swells the coffers of religion's hierarchies.

There is a point to self-denial and selflessness when it helps the common good. But it is foolhardy to give to another power over the affairs of your life, to subordinate your personal cosmic mission to another.

Be careful of self-denial. It is *good* only when it serves the self's greater cosmic mission: good, when it means saving for some cherished dream; good, when it means dieting to preserve health; good, when it helps the whole group of which you are a part to improve and build a happier, more wholesome unit. Not good, when you grow thin and poor while others grow fat and rich; not good, when there is no specific goal in mind; not good, when self is downgraded or depreciated in any way.—B

### Does Science Humble Man?

A frater, addressing our forum, asks, “Where did man's self-styled ‘special creation’ absurdity originate? It has been of no help to him spiritually and has quite definitely hastened the elimination of many rare forms of wild life.”

Man's natural ego or developed consciousness of self, combined with his experience, caused him to consider himself a chosen being and to incorporate this idea in his sacred writings. This self-importance arose out of his apparent gradual realization of his superiority to other living creatures. He learned that he could capture or kill animals having far greater strength and showing greater physical attributes than his own. His intelligence was a characteristic which did excel that of other living things of which he had knowledge.

Eventually, in the development of religious-magical principles and notions, man conceived primary causes of all that existed, such being gods or a God. There reasonably followed from this the notion of a hierarchy, or scale of created things: In other words, some things standing in relationship to their conceived creator as being of greater importance than others. Since man considered himself superior to other living things, it was logical for him to assume that he was created to be such.

The notion of spirit or soul, the realization of immanent feelings for which man could not discover a parallel in other animate things, placed him—in his estimation—next to his god or creator. He believed that this inner self of his was a direct nexus, that is, a bond, with the first cause, his god, or Deity.

It is true, of course, that this egoistic idea of “special creation” has caused man to be as destructive as it has inspired him morally and spiritually. In many cultures, he came to assume that the whole earth was an especially chosen habitat for himself. He exploited natural resources and often disregarded the phenomena of nature, believing that all manifestations were for his exclusive benefit. His attitude toward other living things has been more of cruelty and disregard than otherwise.

In his theology, man has found it difficult to reconcile the adverse conditions in nature, those things that were opposed to his

personal interests, with his belief that he was a "special creation." The most the religious creedist could do and has done in most instances was to attribute unfavorable events in nature to being a "divine punishment." The Deity, as declared, was thought to become angry because of something man had done and, therefore, punishment was inflicted upon him. In the Bible, for example, there are many such instances: Leviticus 26:18: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." And in Isaiah 13:11: "And I will punish the world for *their* evil, and the wicked for their iniquity...." Millions still believe today that calamitous events such as floods, earthquakes, great fires, and avalanches are "the acts of God."

Of course, believing or wanting to believe that he is a special creation has given man much confidence and faith in himself. He has expounded in his theology that he is a creature of special interest to a Deity and is personally guided. In other words, theology declares that man's every act is watched over or that it is in accord with some divine plan.

Science now, inadvertently, is beginning to *humble* man. It is exposing and robbing him of some of his cherished myths. Science has done this through the centuries with its discoveries of natural law as opposed to man's older belief in thaumaturgic acts, that is, miracles. For centuries, man believed in a geocentric cosmology. He believed the earth was the center of the universe. At great sacrifice to themselves, Copernicus and Galileo disproved this notion. Their doing so constituted the first step in depreciating man's divine importance. In particular, astronomy has shown and continues to show that the moon, planets, and other celestial bodies are material and are not gods or possessed of any more cosmic properties than any other substance.

The emphasis upon the probability of many solar systems similar to our own existing in our galaxy or in one of the other millions of galaxies stresses the strong probability of life elsewhere than on earth. Today, the most prominent astronomers and astrophysicists and biologists are speculating upon the existence of highly intelligent beings

elsewhere, who equal or excel the *Homo sapiens* of earth.

The insignificance of the earth becomes more and more apparent as man grasps the magnitude of the cosmos. As one scientist said recently in a radio broadcast, "We see mankind living upon earth, one of the nine planets of a rather mediocre sun, around which all are revolving while incessantly spinning on their axes. Now, visualize our sun as belonging to a galaxy of 100 billion other suns; the nearest  $4\frac{1}{3}$  light years away, the most distant . . . 100,000 light years. A light year, as you know, is the distance light travels in a year, traveling at the rate of 186,000 miles a second."

Dr. Frank D. Drake, Associate Professor of Astronomy at Cornell University and formerly Chief of the Lunar and Planetary Sciences section of the jet propulsion laboratories at California Institute of Technology, believes that intelligent beings exist elsewhere than on earth. He said, "The task of locating advanced civilizations in outer space is difficult but very likely a possible one, using the technology we now have. We have an excellent probability of finding at least one civilization every thirty years, once we begin a careful search."

What reaction will this have upon man? Will it make him less spiritual, less moral? Will he feel isolated and rely entirely upon his own resources? Will he develop, figuratively speaking, an extreme inferiority complex? The new generation growing up with this concept of the universe and man's place within it will find satisfaction in realizing their *cosmic unity*. In their comprehension that there are other beings elsewhere in the cosmos, these persons of tomorrow will thrill at the magnitude and majesty of cosmic phenomena. In other words, instead of feeling dehumanized, classed as just another living entity, they will reverence the fact of their cosmic brotherhood with other intelligent beings.

However, a tremendous responsibility will rest upon science. It will be necessary that it adopt a *universal* code of ethics with regard to its experimentation and, particularly, with the application of what it discovers. It will not suffice for science to say that such codes are the obligation and function of religion and philosophy.

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Science, for example, is well on the way to directing the mutations of chromosomes in the genes. With knowledge that the RNA and DNA are actually building blocks, or templates, by which living matter reproduces its forms, man will learn how to alter these templates, or patterns. He may, for example, be able to change the memory retention of the elements of the living cell so that entirely different kinds of intelligent beings can be created. He may so impregnate these intricate elements of the cell with impressions that they will become or bring forth geniuses far exceeding what normal evolution could bring about. Also, figuratively, it is just around the corner as an achievement for man to be able to control sex so that a male or female child may be but a matter of choice of the parents; or they may be able to produce a type of living being that would be a neuter, that is, sexless.

Such a gigantic power, once imagined only to be within the realm of the gods, requires a high degree of values and ethics for its control. After all, it is one thing to learn that these things are potential or an actual possibility and another to see that they are done not as a scientific achievement alone, but also as a step forward for the welfare of all humanity.—X

### **Availability of Mystic and Occult Knowledge**

From time to time, there are those who question the modern Rosicrucian concept of making the Rosicrucian teachings available to every intelligent human being who is interested in these teachings or in his own advancement. Some have been severe in their criticism, claiming that it is disrespectful to the teachings and the ideals which are taught by the Rosicrucians to make them public or so accessible to anyone who might seek them. In fact, this basic idea was well stated in a question recently presented by a member when he worded it this way: "If the mystic teachings have been so carefully guarded in the past, why are the Rosicrucians so willing to teach them now to the multitude?"

There are a number of approaches to the consideration of this question. It is true that many sacred teachings, many of the concepts of mysticism and occultism, were guarded in certain eras of the past. In the traditional

history of the Rosicrucian Order, we learn that the mystery schools of ancient Egypt were organized in order to preserve and to study and investigate further the mystery teachings that became the foundation for much of modern mysticism and occultism. Why were they carefully guarded? The answer is very simple. It was due to political pressures that would have unjustly and without proper consideration condemned those teachings had they not been made private and kept under a degree of control by those who respected these ideals.

This illustration in history, where one religion was accepted by the political powers of ancient Egypt and where no other questioning of man's religious or philosophical concepts was permitted, is more or less basic to the reason why such teachings have been guarded at many periods in history. We do not have to go into ancient history to find further illustrations of this kind. Within the present century, there have been occasions when man had to guard his belief in the mysteries and not make them public. During the time that I have been associated with the Rosicrucian Order, I can remember when the members of the Order in a European country sent copies of the translations of the monographs or of the Rosicrucian teachings because they knew that their country would soon be overrun by a power that condemned these teachings. All during the Second World War, I kept these monographs in a safe place here at Rosicrucian Park and returned them after the war was over. By this means, the monographs were still available without the work of translating them again to the language of the country which could not use the teachings during that time.

Now, it is obvious that the teachings, during the period that a political power would not permit them to be used, were not being made available to the multitude, so to speak; but, in the enlightened countries of the Western world today, are we to believe that the multitudes are not prepared for the Rosicrucian teachings? Are we not even further obligated to make these teachings available to all who sincerely want them? In fact, should we not be obligated to openly act as agents to promote and propagandize these teachings, so that everyone can become aware of them and make the decision for



himself or herself as to the value of the teachings?

When there is no pressure from organized groups in the name of politics, religion, or under any other name, to control the teachings that can be beneficial to man, then man's obligation is to make the teachings available. Furthermore, under the circumstances in which we live today in an enlightened era, it is possible to control the dissemination of such teachings through other means. Whereas in the past it was not possible to do so, today men can be judged as to the extent of their depth of interest.

For example, in this jurisdiction of the Order, when an individual becomes a member of the organization, regardless of his age, race, sex, economic situation, social position, political position, education, or by any other standard, that member joins as a Neophyte, and he is obligated to study the introductory Neophyte Degrees of the Order. These three Neophyte Degrees serve as the testing ground for sincerity. If the individual is sincere and ready to be prepared for the study of the teachings the Rosicrucians have preserved, then he will humbly and conscientiously go through these Neophyte Degrees regardless of what may be his background, training, or previous experience.

The Neophyte Degrees in a modern free society serve as the bulwark between the individual who might not be sincere and the teachings that the Rosicrucians have to offer. I do not have before me at this moment the latest statistics, but I do know that many who join the organization do not complete the Neophyte Degrees. These degrees, therefore, have served their purpose. Those who are not prepared, or are unwilling to assume the obligation that comes with the knowledge of the higher degree teachings, automatically eliminate themselves. Some, of course, eliminate themselves because of lack of motivation to continue, or to put it bluntly, pure laziness. Their desire to exert effort, to study and gain the knowledge contained in these teachings, is not equal to the effort required.

There have been times in history, both ancient and recent, when it was advisable for the Rosicrucian teachings to be kept under certain restrictions and regulations. There are other times—and certainly now is one of these times—in an enlightened age,

when the Rosicrucian teachings should be available to anyone who wishes to become familiar with them. It is the obligation of the Order to make these teachings available, and at the same time to prepare sincere individuals for the profound teachings and experience that come after suitable introduction. This is the method by which the teachings are presented today, and we should, as individual Rosicrucians, feel obligated to bring this message to everyone so that everyone may choose if he wishes to follow this system of thought and study. If he decides not to, after we have made the presentation, then the responsibility is his. We have done our part in making the material available.

—A

### Necessary Evil?

A frater from a country in Central America calls our attention to an oft-spoken phrase: "... a necessary evil." He asks: Since so many people believe in the idea that there are necessary evils, and since the Rosicrucians propose that a negative force is part of the cosmic nature, is it really true that evil is a necessary part of life—something that will always be with us?

Evil, in the sense of a malevolent force acting against man, is neither necessary nor destined for man's posterity. The *negative* force of which Rosicrucians speak is not necessarily evil, or bad. It is rather a phase of the action of life force as it races from one pole to another. It is now positive, then negative; now active, then passive. Positive and negative phases are characteristic of life force; characteristics which are responsible for motion and activity; characteristics which create states of balance or imbalance; characteristics which make for harmony or in-harmony.

The Emperor has explained *negative* as being that which is less in comparison to something that is more. In this sense, the terms are relative. For example, a full quart bottle of milk is positive in comparison to a half-filled bottle.

Negativeness, therefore, is destined to be always with us. There will always be opposite poles. The twain shall never meet. The action of life force itself excludes any possibility of things being different in this respect. Any other arrangement would spell imbalance, and this the universe does not

tolerate. Balance, or harmony, then, does not mean that everything has achieved the same value. Rather, it means that there are equal amounts of opposite values.

It is common for people to err in determining the factors that will bring about harmony. To many people, harmony is a state or condition in which all people agree. It is a condition in which all things have a common goal. This of course is not harmony. It is a form of stagnation against which some will always rebel.

Even as our own viewpoints change as we go through life; even as our viewpoint varies from those around us, so also does the world divide itself, so that on every issue we can find men and women *poles apart*.

The well-worn phrase to "use psychology on him" is an adaptation of this natural phenomenon. When people "use psychology" they are in effect playing the game of opposites. They hope to entice or convince others by appealing to the opposite of what they really want.

The so-called law of averages also draws its validity from this same phenomenon. Nature just has to balance itself. In trying to do so, it flows between extremes. Its action is often likened to that of a swinging pendulum.

Man too seeks balance. It is frustrating to him to have to ride a never-ending pendulum-type existence. Therefore, he fights the swing of the pendulum away from his present state. His determination and belligerence are *evil*. He becomes a force acting with intent against the laws of nature. He refuses to change himself. He defies those who do change, or those who have moved away from him—and he becomes a force for evil. THIS is unnecessary, for man can and must learn to swing with the pendulum. He must learn to appreciate the natural movement of life forces. He must bring a balance of positive and negative phases into his viewpoints and perspective, and live accordingly.

There is no easy way to accomplish this, for man will always have an innate resistance to change. But it can be accomplished. Negativism can be lived with, and harmoniously. Negativism is necessary. But *evil*, the belligerence arising out of man's resistance to change, can be obliterated. It is unnecessary.—B

## Karma and Our Decisions

The substance of a question being addressed to our forum by one of our fratres is, "To what extent does karma act upon our decisions? Does it, in other words, definitely affect us?"

We must avoid the error of assigning the same meaning to karma as to fate. There is the tendency for those who know of the doctrine of karma to distort it. If, however, we go back to the basic premise which karma represents, this error cannot be made. Karma is defined as, and truly means, the law of compensation, or the law of cause and effect. More succinctly put, that for every *act* there is a *reaction*; that is, for every deed in thought or otherwise there must follow from it an effect. But these causes and effects are as *impersonal* as the natural phenomena of gravity, light, or electricity. There is no intent, no imposition behind karma.

Perhaps the misconception of the word arises from that aspect of its definition referred to as the law of *compensation*. This seems to imply that a mind, a person, or some supernatural being is weighing or *judging* our acts and meting out a compensation accordingly. Thus the notion becomes easily associated with fatalism, which generally implies a teleological, or mind, cause.

Since karma, too, is impersonal, a natural working of laws and their effects which we "trigger" by our acts, mental or physical, it is neither wholly beneficial nor detrimental. In other words, karma neither tries to punish nor to reward man. The effects that follow from the causes we institute may be evaluated by us as being either *good* or *bad*, but certainly there was no such motive behind them.

If, for analogy, we throw a switch in a circuit and the voltage damages a piece of equipment, we do not attribute such as an adverse intent or, in fact, any intent of the electrical circuit. Conversely, if we throw a switch and the manifestation is one from which we derive benefit, neither do we conceive such as being intended for us by the electrical force. Karma, then, is simply a series of cosmic and natural laws about which we should learn as much as possible. We should learn how, in invoking or causing them to function, they will affect us.

Karma, therefore, does not influence the decisions which we make except in the manner in which we think and how we have developed our personalities and characters. If, for further analogy, we are selfish and greedy, we shall do those things and put into effect such acts that will cause events from which we believe there will follow benefits to ourselves and to no one else. What we do not foresee is the side effects that the puerile nature of such reasoning may bring about. From the causes we invoke, there may follow a series of effects, both to our good and to our detriment.

Karma may have a definite effect upon our decisions only as the result of past experience. For example, we may have undertaken something in the past that brought us considerable tribulation. Subsequently, if we are called upon to make a decision which will cause a somewhat similar circumstance, we are naturally inhibited by recalling the adversity of the past. This past, too, may be an experience in our subconscious and then, *intuitively*, we are warned by the inner self to proceed or not to proceed, as the case may be.

Of course, almost all of us at times ignore these intuitive impressions. We may be inclined to consider them mere emotional impulses and ineffectual as compared to our reasoned conclusions. Then we proceed, only to find later that our intuitive impression would have been right and our vaunted reason at the time was wrong. This is, of course, karma; but, again, we say that there is no intention on the part of karma to affect us one way or the other. It is only that we failed to heed the universal knowledge derived from an effect of an experience once had and impressed in the subconscious.

There is not one of us who at some time or other has not "thought it best" not to continue or to proceed with something which we may have started or planned for. This so-called *second thought* is more than likely an intuitive impression. Again, we say it is not necessarily a volitional cause. In other words, it is not an intention on the part of any power or being that is guiding or helping us at the time. Rather, it is a recollection of an experience. It is like having a finger that was once burned, and we recall the experience; but it is up to us whether we wish to risk burning it again.—X

## The Significance of Christ Consciousness

In a Rosicrucian forum at a conclave, the question was presented asking for a definition of the term *Christ consciousness*, and wanting to know whether the term *Christ consciousness* had the same meaning as Cosmic Consciousness, or the consciousness of an evolved Master, or the consciousness which every individual has the potentiality of eventually attaining.

Actually, the use of so many different forms of terminology to describe various shades of meaning can become confusing, particularly when we draw upon various religious and personalized beliefs in order to gain terminology. The term *Christ consciousness* to me should be limited to the vocabulary of a religion, to the Christian religion in particular. I do not believe that the term *Christ consciousness* has any more significance than to use the term or name of any other avatar. We could, it seems to me, equally well refer to Buddha consciousness, Mohammed consciousness, or some of the other great masters and avatars that have taught humanity.

However, because of the prevalence of Christian terminology in the Western world, Christ consciousness has come to take on the characteristics of a special terminology, and has, under some systems of definitions, been separated from the character and personality of the man Jesus. In this sense, I see no reason to use the term, because if Christ consciousness is not a religious or a personalized concept, it is a reference to a high degree of consciousness or advanced state of consciousness, which can readily be defined as Cosmic Consciousness, or Mastership.

Every student of life and of the attempt to gain a knowledge of the Absolute should beware of the trap that terminology sometimes produces. I have heard an individual speak *convincingly*. Upon analysis of what was said, I realized that he did nothing but freely use, in a well-planned vocabulary with interesting illustrations, various terminologies. Christ consciousness has in some areas come to be considered as a very sacred concept, and, no doubt, to some individuals it does carry that meaning. But why not use a more simple term in the first place? Why not refer to a sacred concept of conscious-

ness, or Divine Consciousness, or Cosmic Consciousness? All are concepts of a consciousness within the grasp of the human being.

We do not need to borrow too liberally from other concepts or systems of thought. More important to each of us is the will to develop our own consciousness toward a higher degree of understanding of the Cosmic of which we are a part. If the purpose of man's life is to attain understanding of himself, his environment, and his divine source, then anything that elevates his consciousness in that direction is to his benefit and will be valuable for his own experience. In this sense, whatever he calls the accomplishment or degree of accomplishment that he may attain is secondary to the attainment itself.

On the other hand, a confusion of terminology—mixing philosophy, religion, and individual convictions—can also be perplexing to others who are trying to attain the same ends. We should realize that while terminology can be convenient or confusing, we have an obligation to our fellow men to live our lives in a way that will be to some degree an inspiration for others to seek the higher values. To confuse that living with complicated terminology, involved with other men's philosophies and religions, may cause individuals to wander longer than they should in arriving at a goal. Our goal is to attain divine knowledge and understanding, and we need not camouflage our methods, the way we attempt to go to make the attainment possible or the attainment itself. We simply should direct ourselves toward raising

our consciousness to a higher level, regardless of what we may call that state of consciousness.—A

### Why Transition?

A soror has written concerning the transition of a loved one and, like so many persons, asked the eternal question, "Why?"

We realize that there are always deep questions when we experience the loss of a loved one; and even though there may be an understandable answer in the cosmic scheme, it is no less a tragedy in the lives of those of us who experience the loss. An answer to the question does not make it easier.

We can see in the laws of the universe around us that nature is both positive and negative; both active and passive; both violent and calm. This is the way of the Cosmic, and this inherent structure is evident in all aspects of its manifestations. This is the over-all reason for destruction. We can probably say that every human being has these potential characteristics within him; a pressure point, so to speak, which varies with the individual and, depending on the momentary circumstances, can manifest in varying degrees—almost without prediction, intent, or reason.

Emotional pressure points in people are like physical pressures; they arise from a multitude of causes, causes which are often difficult to isolate.

This, in part, is the way of the Cosmic; and in its eternal motion and progress, the cycle of creation and destruction goes on.—B



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